Thirteene
most pleasaunt and
delectable que-
stions,

Entituled,

A disport of diuerse
noble personages, written in Itali-
an by M. Iohn Bocace Flo-
rentine and poet Laure-
at, in his booke
named
PHILOCOPO:

Englished by H. G.

Imprinted at Lon-
don by A. F. and are
to be sold in Paules church-
yard, by Thomas
Woodcocke.
1587.

¶ To the right worshipfull M. VVilliam Kice Esquire, H.G. wisheth a happy long life, with increase of much worship.

IN how much the thankfull sorte are desirous) as reasone willeth, and experiẽce dailie teacheth) to gratifie such their dear frindes, as to whome for sundrie good turnes and receiued benefits they are not a little beholding, the sundrie dealing of thousands dayly in vse and apparant to the worlde, to the great prayse, and commendation both of the one and the other, giueth a sufficient testimonie. So that, taking occasion therby to shew the good will I haue, to pay in parte the debt many yeares due, for that your bountie towards me (the least sparke whereof I am vnable to satisfie:) I do giue vnto you this Italian *Disport*, the which I haue turned out of his natiue attyre into this our English habite, to the ende the same may be no lesse familiar to you, and to such other) for your sake) as shall vouchsafe thereof, than it is either to the Italian or the Frenche.

and deſire that the ſame maye marche abrode vnder your charge: to whō I recount the protection therof. Not doubting but as the reading therof ſhall bring pleſure and delite: ſo the matter beeing therewithall duely conſidered, ſhal giue ſundry profitable leſſons meet to be folowed. And bicauſe the name of the author) being of no ſmall credit with the learned, for thoſe his ſundry well written workes) is of it ſelfe ſufficient to cary greater commendation therwith, than my pen is able to write, I leaue to labour therin, leaſt my lacke may be an occaſiō to the leeſing of his due praiſe. And vntill fortune) the only hope of the vnhappy) ſhall make me better able, I ſhall deſire you thankefully to accept this as a token and pledge of the good will I haue to performe that wherunto my abilitie is vnable to ſtretch. Thus taking my leaue, I betake you to the tuition of almightie God, who preſerue you in health to his pleaſure, and after this life make you poſſeſſor of thoſe ioyes, whereof we all hope to be partakers. 6. Martij.

1566

The Booke to the Reader.

LOke ere thou leap, dome not by view of face,
Leaſt haſt make waſt, in miſdoming the caſe,
For I teach not to loue, ne yet his lore.
Ne with what ſalue is cured ſuch a ſore,
But I the carke with cares that therby haps,
The blis with ioies the ſtorms with thunderclaps,
The curteſies where moſt his force is ſhewde,
The choiſe of beſt, be it of good or lewde.
Compare them ſo, as doomed is the dout,
Thereof, and ay the truth well ſifted out:
The which to reade ſuch pleaſure thou ſhalt finde,
As may content a well diſpoſed minde.

The argument to the 13. queſtions, compoſed in Italian by M. *Iohn Bocace* Florentine, and poet Laureat.

And now turned into Engliſh *by H.G.*

Loreo ſurnamed Philocopo accompanyed with the duke Montorio, Aſcaleon, Menedon, and Maſſalina, in ſayling to ſæke his frend Biancofiore, was through a very obſcure and darke night, by the fierce winds driuen into great dangers, but the perils being once paſſed, they were caſt into the port of the ancient Parthenope, whereas the mariners (eſpying themſelues in haue) he receiued comfort, not knowing into what coaſt fortune had forced him, yelded thanks to his gods: and ſo caried the new day, the whych after it once appered, the place was of the mariners deſcried, ſo that they all glad of ſuretie, & of ſo acceptable arriuall came a ſhore.

Philocopo

Philocopo wyth his companions: who rather ſéemed to come forth newe riſen againe out of their ſepultures than diſbarked from ſhip, lowked backe towards the weiward waters, and repeating in them ſelues the paſſed perilles of the ſpent night, coulde yet ſcarcely thinke themſelues in ſuretie. They all then wyth one voice praiſed their gods that had guided them ſafe out of ſo crooked a courſe, offered their pitifull ſacrifices, and began to receiue comfort, and were by a frénd of Aſcaleons honourably receiued into the citie, whereas they cauſed their ſhip to be all new repared and decked of maſt, ſaile, and better ſterne, than were the others whych they had loſt: and ſo tarieng time for their further voyage, the which was much lōger lengthned than they lowked for: by occaſion whereof Philocopo would many times haue taken his iourney by land, but diſcouraged therein by Aſcaleon, ſtayed, in tarryeng a more proſperous houre in the aforeſaide place, where hée and his companions ſawe Phebea fiue tymes round, & as many times horned,

before that Notus did abandon his violent forces. And in so long a while, they neuer almost sawe time to bee mery, whereupon Philocopo, who was very desirous to perfourme his deferred iourney, one day called his companions vnto him, and sayde: Let vs goe take the pleasaunt ayre, and passe the time vpon the salt sea shoare, in reasoning and prouiding for our future voyage. Thus he, with the Duke Parmenion, and the rest of his companions, directed their walke with a mild pace (discoursing diuers matters) towards that place wher rest the reuerend ashes of the most renoumed Poet Maro. They all thus talking a good space, were not gone farre from the Citie, but that they came to the side of a Gardeyne, wherein they heard gracious and ioyous feasting of young Gentlemen, dames, and damsels: There the ayre did all resounde with the noyse of sundry instruments, and as it were of Angelicall voyces, entring with swéete delight into the hearts of them, to whose eares it came: the which noyse it pleased Philocopo

to ſtay a while to heare, to the ende his former Melancolie through the ſweeteneſſe thereof, might by little and little depart away. Then Aſcalion reſtrayned their talke. And whyleſt Fortune held̄e thus Philocopo and his companions without the garden intentiuely liſtening, a yong gentleman comming forth therof, eſpied them, & forthwith by ſight, porte and viſage, knewe them to be noble gentlemen, and worthy to be reuerenced. Wherefore he without tariance, returned to his company, and ſayde: Come, let vs goe welcome certaine yong men, ſæming to be Gentlemen of great calling, the which perhaps baſhfull to enter herein, not being bidden, ſtay without, giuing eare to our diſport. The companions then of this Gentleman left their Ladies at their paſtime, and went forth of the Garden, and came to Philocopo, whome by ſight they knewe to bee chiefe of all the reſt, to whome they ſpake with that reuerence their reaſon couldē deuiſe, and that was moſt conuenient for the welcoming of ſuch a gueſt, praying

hym, that in honour and increase of this their feast, it would please hym and hys companions to enter with them the garden, constrayning hym thrughe manye requests, that he would in no wise denie them this curtesie. These swéet prayers so pierced the gentle hart of Philocopo and no lesse the hearts of hys companions, that he aunswered the intreaters in this sort: Frends, of truth such a feast was of vs neither sought for, nor fled from, but like weather-beaten mates cast into your port, wé to the end to flé drousie thoughts, whych spring of idlenesse, did in reciting our aduersities, passe by these sea banks; But how fortune hath allured vs to giue eare vnto you I knowe not, vnlesse as wé thinke, desirous to remoue from vs al pensiuenesse shé hath of you, in whom I know to be infinite curtesie, made vs this offer: and therefore we will satisfie your desire, though peraduenture in part we become somewhat lauesse of the curtesie which otherwise towards others ought to procéde from vs. And thus talking, they entred togither into the Garden, where-

whereas they founde many faire Gentlewomen, of whome they were verye graciously receiued, and by them welcomed to their feast. After Philocopo had a good while beheldе this their feasting, and likewise had feasted wyth them, hée thoght it good to depart, and willing to take his leaue of the yong Gentlemen, and to giue them thanks for the honour he had receiued, one lady more honourable than the rest, indued with marueilous beautie and vertue, came forth where hée stood, and thus sayd vnto him: Most noble sir, yée haue thys morning through this your great curtesie shewed no small pleasure to these yoong gentlemen, for the whych they shall be alwaies beholding vnto you, that is to wit, in that you haue vouchsafed to come to honor this our feast. May it please you then not to refuse to shew vnto mée, and to these other dames that fauour that I am secondarily to intreat you for: To whome Philocopo with a swéete voice answered: Most gentle ladie, nothyng may iustly be denyed you, commaund therefore, for bothe I and these my

my companions are all prest at your will: To whome the Ladie saide in this wise: For asmuch as this your comming hath increased this our feasting with a most noble and goodly companie, I shall desire you that you will not with departure lessen the same, but rather helpe us here to spende this day euen to the last houre, to that ende wée haue already begunne the same. Philocopo beheld hir in the face as shée thus spake, and séeing her eyes replete with burning rayes to twinckle like vnto the morning Starre, and hir face excéding pleasaunt and fayre, thought neuer to had séene (his Biancofiore excepted) so faire a creature: to whose demaunde he thus made aunswere: Madame I shall dispose my self to satisfie rather your desire than mine owne, wherefore so long as it shall please you, so long will I abide with you, and these my companions also: The Ladie gaue him great thankes, and retourning to the others, began togethers with them all to be very mery. Philocopo abiding with them in this sorte, entred great familiaritie

with

wyth a young gentleman named Galeon, adorned wyth good qualities, and of a singular eloquence, to whome in talking he sayde thus, Oh, howe muche are you more than any other beholding to the immortall Gods, the whych preserue you quiet in one wyll in thys your mirth makyng. Wée acknowledge vs to be greatly bounden vnto them, aunswered Galeon. But what occasion moueth you to say this? Philocopo answered: Truely none other occasion, but that I sée you all héere assembled in one will. Oh, sayde Galeon, marueil not at all thereat, for thys lady in whome all excellencie doth rest, both moueth vs héreunto, and holdeth vs héerein. Then demaunded Philocopo and this ladie, who is shée? Galeon aunswered: It is shée that made request vnto you that yée woulde tarrye héere, when as a while since ye woulde haue departed. By sight shée séemeth vnto me (sayde Philocopo) excéeding faire and of a surmounting worthinesse: but yet if my demaund be not vnlawful, manifest hir name vnto me, of whẽce shée is,

and

and of what parents descended. Unto whome Galeon aunswered: No ways may your request be vniust, besides there is none publikely talking of her, which doth not vouchsafe to publish the renowme of so worthie a lady, and therfore I shall fully satisfie your demaund. Hir name is of vs here called Fiametta howbeit the greatest part of the people call her by the name of Her, thorough whome that wound is shut vp, that the preuarication of the first mother opened. She is the daughter of a most high prince, vnder whose scepter these countries are quietly gouerned, shée is also lady vnto vs all: and brefly, there is no vertue that ought to be in a noble hart, that is not in hirs. And as I thinke, in taryeng this day with vs, you shal haue good experience thereof. That whyche you say (sayd Philocopo) cānot be hidde in her semblance. The gods guide her to that ende that her singular giftes do merite, for assuredly I beléeue both that and much more than you haue affirmed. But these other dames, who are they? These gentlewomen (sayde Galeon)

some

some of them are of Parthenope, and o-thersome of places elsewhere, come as are you your selues, hither into her company. And after they had thus held talke a good space, Galeon sayde: Ah my sweete frend, if it might not displease you, it should be very acceptable vnto me to knowe further of your estate and condicion, than your outward appearance representeth, to the ende that by knowing you, we may do you that honor you worthely merit, bicause sometimes want of knowledge bringeth lack of duetie, to them that honour others in not doing their du reuerence. To whom Philocopo aunswered: no lacke in dowing me reuerence could any wayes happen on your behalfe, but rather yé haue therin so far excéded, as with excesse yé haue passed the bound and limits thereof. But sith you desire to know further of my condicion, it shuld be vniust not to satisfie your desire therin. And therefore (in howe muche it is lawfull for mé to discouer) I shall tell you: I am a poore pilgrim of loue, and go sékyng as yé sée, a ladie of mine, taken away from

me

me by ſubtile cautele by my parentes: and theſe gentlemen whome yᵉ ſée with me, of theyr curteſie kéepe mé company in thys my pilgrimage: and my name is Philocopo, of nation a Spaniard, driuen through tempeſtuous wether (ſéekyng for the Iland of Cicilia) into our portes. But he knewe not ſo couertly to talke, as that the yong Gentleman vnderſtode not more of his condicion than hée wyllyngly deſired hée ſhould: and hauing compaſſion of thoſe hys hard happes, ſomewhat comforted hym wyth wordes, whyche promyſed hym héereafter a more luckie lyfe, and from that tyme forward to increaſe his honour, willed that he ſhoulde be honoured of them all, not as a pilgrim, or as a bidden gueſt, but rather as the chiefe and principall patrone of the feaſt. The lady who vnderſtode hys ſtate and condicion through the report of Galeon, eſtéeming déerely of ſuche an hap, commaunded ſpecially that ſo it ſhoulde be. Apollo was nowe wyth his chariot of light mounted to the meridian circle, and dyd ſcarcely behold with leueled eie

the

the new aparelled earth, when as these dames, damselles, and yong gentlemen being thus assembled together in that place (setting their feasting aparte) sæ-kyng forth by sundry quarters of ỳ gar den the delightfull shade, and flæing the noisome heat that might offend their de licat bodies, toke by diuers companies diuers delights. And the lady accompa-nied wyth foure others, toke Philocc-po by the hand sayeng: sir, the heat doth constraine vs to sæke out the fresh aire, let vs therfore go to yonder medow you sæ hære before vs, and there with sũdrie discourses passe ouer the heat of the day Philocopo then greatly praised the la-dies deuise, and folowed hir motion, and with him his companions. Galeon also with two others, went with them to the apointed medow, whiche was excedyng faire of grasse and floures, & filled wyth a swæt suauitie of smels, about ỳ which grew store of yong trées very faire and thicke of græne leaues, wherewith the place was defended from the parchyng beames of the great planet. There was in the middest of that medow a proper

fountain very faire and cléere like chriſtall, about the whych they all ſate them downe, where ſom gazing in the water, and other ſome gathering floures, they began to talke of ſundrie matters. But bicauſe ſometimes at vnawares, the one did interrupt the others tale, the faire lady ſaid vnto them thus: To the ende that this our diſcourſe may procéede in a more better order, and ſo cõtinue vntil the freſh coole houres the which we attend for our further feaſting, let vs ordayne one of vs in place of our king, to whome ech one ſhall propound a queſtion of loue, and ſhall receiue from hym an apt reſolution thereof: and truely (as I think) we ſhall no ſoner haue made an end of our queſtions, but that the heat (not knowing how) ſhal be paſt, and the time ſpent to our profit and delite. This deuiſe pleaſed them al, and among them it was ſaid: let there be a king: and with one voice they choſe Aſcaleon to their king, for that hée was ſomewhat more growen in yeares, than was any of the reſt: To whome hée made anſwere, to be altogither inſufficient for ſo great an

office,

office, bicause he had spent mo yeres in the seruice of Mars than of Venus. But yet he prayd them all to leaue vnto him the election of such a king. They ẏ thought him to be such a one (knowing so wel before hand the qualities of them al) as would constitute one suche, as shoulde pæld true answers to al their demands did then wholly consent that the election should frælỹ be remitted vnto him, since he would not take such a dignitie vppon himself. Ascaleon then rose him vp, and gathered certaine twigges of a græne laurell, the shade wherof did ouerspread the fresh fountaine, and thereof made a rich coronet, the whyche he brought in presence of thẽ al, and said in this wise: from the time that I in my most youthful yæres began to haue vnderstandyng, I swear by those gods whom I worship that I dw not remember to haue sæn or herd named a woman of like worthines to Fiametta, of whõ loue holds vs al hær in hir presence inflamed, & by whom wæ haue this day bin honored in suche sorte as we ought neuer forget the same. And bycause she (as without doubt I knowe)

Fiametta was chosen quœne to define the questions propounded.

is plentifully indued wyth euery good grace adorned both wyth beauty & good qualities, and indued wyth a flowyng eloquence, I therefore make choice of hir to be our quæne. For assuredly it is conuenient that the imperiall crowne be bestowed vpon her magnificence, bæyng discended from a stirpe royall, to whom the secret waies of loue being (as they are all) open, it shall be an easie matter for her to content vs in these our questions. And this sayd, he humbly knæled before this noble lady sayeng: Moste courteous lady vouchsafe to decke your head wyth thys crowne, the whych is no lesse dearely to be esteæmed of them that are worthy through their vertues to couer their heads with the like, than if it were of golde. The lady with a newe red bepainted hir white visage, and said Truly yæ haue not in due sort prouided a quæne for thys amorous people (that haue more nede of a most able king) for that of al you that are present, I am the most simple and of least vertue, neyther is there any one of you that is not more mæt to be inuested of such a crown

th an

than I am. But sith it thus pleseth you, I cannot withstand this your election: & to thend I be not found contrary to our made promise, I will receiue it, and as I hope, shall eke receiue from the gods with it ỹ stomach due to suche an office: and through the helpe of him to whome these leaues were alwaies acceptable, I shall answere you all, accordyng to my small knowledge: neuertheless, I deuoutly pray him that he will enter into my breast, and renue my voice wyth that sound wherewith he caused the valiaunt vanquished mã Marsia, to deserue to be drawne forth of the sheath of his members. I by way of mirth shall giue you light answers wythout sifting vnto the depth of your propounded questions, the going about to search for the whiche should rather bryng tediousnes than delight to your mindes. And hauing thus sayd, she tooke wyth hir delicat hand the offred garland, and therwithal crowned hir head, and commanded that eche one vppon payne to be depriued of the amerous ioies, should prepare to put forth some question, the whych myght be apt

and conuenient to the purpose whereof they did intend to intreat, and such a one as it shoulde rather be an encreaser of mirth, than thorough too great subtiltie, or otherwyse a destroyer of the same.

The first question propoſed by Philocopo.

The queene commaundeth Philocopo to propound.

IN the right hand of the quéene sate Philocopo to whom she said: Noble sir, you shall beginne to propound your questiõ, to the ende, that the rest orderly as wée are here placed, may after you wyth more suretie propounde theirs also. To whome Philocopo thus made aunswere: Most noble lady, wythout any forsklowyng I shall obey your commaundement, and thus héé sayde: I do remember that in the city wherein I was borne, there was one day made a bounteful great feast, wher-

At

at, to honour the same, were many gentlemen and gentlewomen: and I that was there likewise romyng about, and beholdyng them that were in the place, spyed among the rest, two yong men very gracious to behold, that earnestly eyed an excéding fair woman. Neither was I any waies able to discerne whether of thē hir beuty had most inflamed. And as she in like sort had a good space beheldē them, not making greater semblance to the one than to the other, they betweéne themselues began to reason of her: and among the other wordes that I vnderstood of their talk, was that eth one said that héé was her best beloued: and for proofe therof, either of them alledged in the furtherance of himselfe, diuers gestures then before done by the yong woman. And they thus remaining in thys contention a long time beyng now thorow many words at daggers drawing, they acknowledged that hérein they did very euil, bicause in thus doing they wrought hurt and shame to themselues and displeasure to the woman. Wherefore (mooued of an equall agrément)

both two went vnto the mother of the mayd, who was alſo at the ſame feaſt, and thus ſayd vnto her: that forſomuch as aboue all other women of the worlde, eyther of them beſt liked her daughter, and that they were at contention whether of them was beſt liked of her, it woulde therefore pleaſe her to graunt them this fauour, to the end no greater inconuenience myght ſpring thereof, as to will her daughter, that ſhe either by word or dæd, woulde ſhewe whether of them ſhe beſt loued. The intreated gentlewoman ſmiling thus anſwered: wyllingly. And ſo calling her daughter to her ſaid: My faire daughter eche one of theſe preferreth the loue of thée, aboue the loue of hymſelfe, and in this contention they are, whether of them is beſt beloued of thée, and they ſæke of me this fauor, that thou either by ſignes or wordes reſolue them herein. And therefore to the ende that loue, from whome all peace and gwodneſſe ought alwayes to ſpring, bræd not now the contrary, content them in this, and with ſemblable curteſie ſhew toward which of them thy minde

Where as loue is, ther peace ought to be.

minde is most bent. The yong damsell said: it liketh me right well. And so beholding them both a while, shee saw the one of them to haue vpon his head a fair garland of fresh floures, and the other to stand without anye garland at all. Then shée that hadde likewise vppon her head a garland of græne leaues, first tooke the same from her head, and set it vpon his, that stoode before her wythout a garland. And after she tooke that which the other yong man had vpon his head, and set the same vppon hers, and so leauing them, she returned to the feast, saying that she had both performed the cõmandement of her mother, and eke their desire. The yong men being thus left, returned also to their former contentiõ, ech one affirming that shée loued hym best. And he whose garland she tooke and set vpon her head, said: Assuredly, shée loueth me best, bicause shee hath taken my garland to none other ende, but for that what mine is pleaseth her, and to giue occasion to be beholding vnto mée. But to thée shée hath gyuen hirs, as it were in place of her last farewell: vn-

The loued gyues cause of argumẽt to hir louer

wil-

willing that like a countrie girle, the loue whych thou beareſt her, be wythout requitall, and therefore laſtly ſhe giueth thée that garland thou haddeſt merited. The other replying with the contrarie, thus anſwered: Truly ſhé loueth that thine is, better than thée, and that may be ſæne in taking thereof. And me ſhe loueth better than what mine is, in as much as ſhe hath giuen mé of hers, and therefore it is no token of her laſt deſerued gift, as thou affirmeſt, but rather a beginning of amitie and loue. A gift maketh the receiuer a ſubiect to the giuer: & bicauſe ſhe peraduenture vncertain of mé, to the ende ſhe might be more certaine to haue mé her ſubiect will binde me (if perhaps I were not bounde vnto her before) to be hers by gift. But howe mayſt thou thinke, if ſhé at the firſt take away frō thé, that euer ſhé may vouchſafe to giue thé. And thus they abode a long tyme contending, and in the ende departed wythout any definition at all. Nowe ſay I, moſt puiſſant quéne, if you ſhoulde be demaunded of the laſte ſentence of ſuche a contention, what would

woulde ye iudge? The faire lady somewhat smiling turned towards Philocopo hir eies sparkling wyth an amorous light, and after a soft sigh thus made answere: Most noble youth, proper is your question: and truely, as verie wisely the young woman behaued her selfe, so eche one of the yong men right well defended his cause. But bicause ye require what we lastly will iudge thereof thus we make you answere: It séemeth vnto vs, and so it ought to séeme to eche one that taketh good héede, that the woman had in hate neither the one nor the other, but to kéepe her intent couert did two contrarie acts, as apéereth, and not without occasion. And to the end she might get more assured the loue of hym whom she loued, as not to lose the loue of the other, whome shée hated not, it was but wisely doone. But to come to our question, whych is, to whether of the two greatest loue was shewed. Wée say that shée loued hym best, and he chéefest in her fauour to whome shée gaue her garland: and this séemeth to be the reason: whatsoeuer man or woman

The quœnes iudgement vpon thys question.

that

that loueth any person, eth one through force of the loue they beare, is so strongly bound to the person loued, that aboue all other things they desire to please the same, neyther to binde him or her more strongly that thus loueth, néedeth either gifts or seruices, and this is manifest. And yet wée sée, ỳ whoso loueth, though hée indeuour himselfe sundrie waies, is not able to make the person loued, in any sort benigne and subiect vnto hym, whereby he may bring it to his pleasure, and so with a more bolde face demaund his desire. And that this is in such sort as we say, the inflamed Dido wyth hir doings doth very well manifest the same vnto vs, who burning in the loue of Eneas so long as it séemed her neyther with honours nor with gifts able to winne him had not the courage to attempt the doubtfull way of askyng the question: so that then the yong woman sought to make him most beholding vnto her, whome shée best loued. And thus we say, that hée that receiued the gift of the garland, was her best beloued. As the quéene became silent Philocopo answered:

Dido.

Eneas.

swered: Discrée lady, greatly is your answere to be commended: but for all that you do bring me into a gret admiration of that yée haue defined, touching the propounded question, bicause I wold haue iudged rather the contrarie. For so mnch as generally among louers, this was the woonted custome, that is, to desire to beare vpon them some iewell, or some other thing of the persons loued, to the ende that most tymes they might glorie themselues more therein, than in all the remnant they had, & perceyuing the same about them, therwith to glad their minds as ye haue heard. Paris seldome times or neuer entreed into the bloudie battels against the Grékes, wythout bearing some token vpon hym, that had béen giuen him by hys Helen, beléuyng better to preuaile therewith, than if hée had gone wythout the same. And truly in myne opinion, his thought was not vaine: therefore I shoulde thus saye, (that as you sayd) the yoong woman did very wisely, not defining it for all that as you haue doone, but in this maner: shee knowing that shée was very well loued

Philocopo replyeth to the squeene.

Paris.

Helen.

of

of two yong men, and that ſhée could no
loue mo than one, for that loue is an ind
uiſible thing, ſhée woulde rewarde th
one for the loue hée bare her, to the end
that ſuch good will ſhoulde not be vnre
warded, and ſo gaue him hir garland i
requitall thereof. To the other whom
ſhée loued, ſhée thought ſhée woulde giu
courage and aſſured hope of her loue, t
king hys garland, and decking herſelf
therewyth, in token wherof ſhée plainl
ſhewed to be beholdyng vnto him for th
ſame. And therfore in my iugement ſhe
loued him better from whom ſhée tooke,
than him to whome ſhée gaue. To whom
the quéne thus made aunſwere: Your
argument ſhould haue pleaſed vs righ
well, if your ſelfe in your tale hadde no
condemned the ſame. See how pillage
and perfect loue can agrée togyther: how
can ye ſhew mée that we loue him whom
we ſpoile better than him to whome we
giue? Accordyng to the queſtion pro
pounded, to the one ſhée gaue a garland,
and from the other ſhée tooke a garland
neyther had ſhée vnto whome ſhée gaue
ought to giue her, and that which we ſe

euery

euery day for example may here suffise as is commonly sayd: They are of gentlemen far better loued, on whome they bestow fauour and gifts, than those that are by them depriued of them. And for that cause wee lastly hold opinion, concluding, that hee is better loued, to whō is giuen, than he from whome is taken. We know very well, ẏ in these our reasonings much might be obiected against this our dfinition, & much also answerd to the contearie reasons, but lastly suche determinaron shall remaine true. And because tytie nowe serueth not to staie wyth thys our talke vpon one matter only without mo, wee will giue eare to the rest if it plese you. To whom Philocopo sayde, that it pleased hym right well, and that very wel sufficed such a resolution to hys demaunded question: and so held hys peace.

¶ The ſecond queſtion, propoſed by Longano.

NExt to Philocopo was placed a curteous yong man, & gracious to beholde, whoſe name was Longano, who no ſooner than Philocopo had left thus began: Moſt excellent quéne, ſo trim hath bin the firſt queſtion, that in my conceit, mine ſhal bring no delight at all. Yet to the ende not to be ſeuered from ſo noble a company, forth it ſhall: and thus hé followed ſayeng: it is not many dayes paſt, that I abiding all ſolitarie in my chamber, wrapt in a heape of troubleſome thoghts ſprong from an amorous deſire, the whych wyth a fierce battaile had aſſaulted my heart, by happe heard a pyteous plaint, wherevnto (bycauſe I iudged it by eſtimation néere vnto me) intentiuely I laid myne eare, and thereby knew that they were women: by occaſion whereof, I ſoddenly aroſe to ſée who and where they were: and lookyng forth at my chamber wyndow, I heard ouer againſt the ſame in one other cham-

Two ſiſters complayn them of beyng in loue.

chamber, two yong women, the ſame being ſiſters, adoꝛned with an ineſtimable beauty, there abidyng wythout any other cõpany, whome as I ſaw making this ſoꝛowfull plaint, I withdꝛewe my ſelfe into a ſecret place, wythout bée-ing of them eſpied, and ſo beheldе them a long while, neyther was I able foꝛ all that to vnderſtand all the woꝛdes that they thꝛough gréef vttered in teaꝛs, but that the effect of ſuche plaint (accoꝛdyng to that I coulde compꝛehende) ſæmed to me to be foꝛ loue: wheꝛefoꝛe I thꝛough pity and ſo ſwæt an occaſion offred (be-yng thus cloſe as I was) began to ſhed my tꝛiklyng teaꝛs, and after that I had in their gréefe peꝛſeuered in the ſame a good ſpace (foꝛſomuch as I was their ve-ry familiar, & alſo their kinſman) I pur-poſed to vnderſtand moꝛe certaine the occaſion of their ſoꝛꝛow, and ſo went to them, who had no ſoener eſpied mée, but all baſhfull they withheldе them from teaꝛes, indeuoꝛing themſelues to do me reuerence. To whome I ſaidе: gentle-women, trouble not your ſelues, neither let this my commyng moue you to re-

ſtrain your inward greef, for your teares haue bin now a good ſpace aparant vnto me. It ſhall be therefore nedleſſe to hide you, either yet through baſhfulnes to hide from me the cauſe of this your plaint. For I am come hither to vnderſtand the ſame. And be you aſſured, that ye ſhall not receue by me either in word or deed any euill requitall, but rather helpe and comfort in what I may. The women greatly excuſed themſelues, ſayeng that they ſorrowed for nothing: but yet after I had coniured them, and they ſeing me deſirous to vnderſtād ẏ ſame, the elder thus began to ſay: it is the pleaſure of the gods, that to thee our ſecrets be diſcouered, thou therefore ſhalt vnderſtand that we aboue all other women haue alwaies reſiſted the ſharpe darts of Cupid, who of a long ſeaſon in caſting the ſame, was neuer yet able to faſten any one of them in our harts. But now laſtly being further inflamed, and hauing determined to ouercoue that his childiſh enterpriſe, toke of newe wyth his yong arme, of his beſt and deareſt ſhafts, and with ſo great force wounded

the

the hearts ſo ſore infæbled through the ſundry blowes before receiued, as the hearbs thereof pierced dæpe, ſo as they made a farre greater wound than if reſiſtance had not bin made (vnto the other former) had like to haue bæne. And thus for the pleaſure of two moſt noble yong gentlemen, we are become ſubiectes to his deitie, following his pleaſure wyth more perfect faith and feruent wil, than euer any other women haue done. Now hath fortune, and the loue of them (as I ſhall declare vnto you) left vs both comfortleſſe. Firſt I, before my ſiſter hære, was in loue, and through mine endeuor, belæuing wiſely to ende my deſire, ſo wrought as I got the loued young gentleman at my pleaſure, whome I found as gretly enamored of me, as I of him. But truely now hath not the amorous flame through ſuch effect ceaſed, neither hath the deſire leſſened, but eche one more vehemently increaſeth: and more than euer I dw nowe burne in hys fire. And what time, ſæyng howe I might beſt mitigate and aſſuage the kindled flame thereof, holding it inwardly

The fyrſt lamenteth the loſſe of her enioyed louer.

ſecret, it after hapned, that the horned moone was no ſoner come to hir perfect roundneſſe, but that he at vnwares committed a [illegible], for the which was adiudged him perpetuall exile from this city, wherupon he dreading death, is departed hence wythout hope euer to returne. I ſorowfull woman aboue all others, more now inflamed than euer, am wythout him, left both dolfull and deſparat. By occaſion whereof I ſorrowe me, and that thyng that moſt increaſeth my ſorrow is, that on euerie ſide I lée the waie hard from being able to followe hym. Thinke therefore nowe, whether I haue cauſe to plaine me or no. Then ſayde I and this other, why ſorroweth ſhée: And ſhe anſwered: This my ſiſter likewiſe (as I) is enamored of an other, and of him agayne loued aboue meaſure. And to the ende her deſires ſhould not paſſe the amorous paths, wythout taſting ſome part of delight, many tymes ſhé hath indeuoured her ſelfe to bring them to effect, and contrary to her deuiſe, iealouſie hath always occupied and broken the way, and bicauſe ſhé conlde neuer attayne

The ſecond hyndered by gelouſie ſorroweth her hap.

attaine therevnto, neither ſaw how to be able ſo to do, ſhe thus diſtreſſed, is thorough feruent loue conſumed, as ye may well thinke if euer ye were in loue: Seing we were then here all alone, we began to reſon of our miſſortunes, & knowing the ſame farre greater than thoſe of other women, wee coulde not withholde from teares, but with weeping ſorowed our luckleſſe lottes, as ye might well percepue. To heare this of them it greeued me greatly, ſo that I incountred them wyth ſuch wordes, as ſeemed mee moſt profitable for their comfort, and ſo departed from them. Many times after reuoluing in minde their greefes, and ſometimes bethinking mee whether of the ſame ſhould be the greater, at one tyme I agreed to that of the one, and at another time, I yelded that of the other: and the ſundry reſons wherewyth as it ſeemeth me, ech one hath to lament her, will not ſuffer me to ſtay vpon any one, wherupon I remain here in doubt. May it therefore pleaſe you, that by you may be opened this error, in telling mee whether of theſe two vnfortunat louers

ſéemed to ſuſtayne the greateſt gréefe.

The queene decydeth the queſtion.

Great was the ſorow of either of them, anſwered the quéene: but conſideryng aduerſity to be moſt greuous to hir that hath taſted proſperitie, wé eſtéeme that ſhé that hath loſt her loue féeleth the greateſt grefe, and is of fortune greatlieſt offended. Fabritius neuer bewept the chãces of fortune. But that Pompey did, is a thing very manifeſt. If ſwéete things were not taſted, the foure ſhould be yet vnknowne. Medea neuer knewe (according to her own ſayeng) what maner a thing proſperitie was, whileſt ſhé was in loue, but being forſaken of Jaſon bewailed her aduerſitie. Who will euer lament for that he hath not had: not one but will rather deſire: it is déemed therfore, that of the two women, the one wept for grefe, the other for deſire: it is verie hard for mé (gracious ladie) to thinke that which you affirme (ſayd the yong Gentleman) forſomuch as who that hath his deſire of any deſired thing, ought much more to content his minde, than who that deſireth and can not fulfil his deſire. Further, nothyng is more

Fabritius. Pompey.

Medea.

Jaſon.

Longano of contrary opinion to the queene.

light

light to lose, than what hope promiseth not hereafter to yeild. There ought to be vnmeasurable greefe, whereas the not being able to bring egall willes to effect doth hinder. From thense lamentations take place, from thēse thoughts and troubles do spring, bycause if the willes were not egall, of force the desire should want. But when as louers see themselues in presence of that they desire, and cannot attaine therevnto, then do they kindle and sorrowe them muche more than if that they would haue, were farre from them. And who I pray you torments Tantalus in hel: but only the apples, & the water, for that howe much more neere they bend and swell vnto hys mouth, so much the more (afterwards in fleeing the same) they increase his hunger. Truly I beleeue, that who hopeth for a thing possible to be had, and cannot attaine therevnto, through contrary resisting impediments, feeleth more greefe, than who that bewaileth a thing lost and irrecuperable. Then sayde the quéne, your answere would haue followed very well, where your demaund shoulde

Tantalus.

The quœnes solution of the second question.

haue bin of an old græfe, although vnto that alſo might be ſaid: thus to be poſſible through forgetting the græfe, to ſhorten the deſire in the deſired thinges, wheras continuall impediment is ſéne not to be able to attain them, as in thoſe loſt, wherein Hope doth not ſhewe vs, that wee ſhould euer haue them againe. But we do reaſon whether of them ſorrowed moſt, when you ſaw them ſorowing: wherfore foloweing the propounded caſe, we will giue iudgement, that ſhe felt greater græfe that had loſt her louer, wythout hope to haue him again, (putting the caſe that it be an eaſie matter to loſe a thing impoſſible to haue againe, neuertheleſſe it was to be ſayde: who loueth well forgetteth neuer) than to the other, who if wee looke well, might hope to fulfil that hereafter, that heretofore ſhe was vnable to performe. For a great leſſener of greef is hope. It had force to kéep chaſt and to diminiſh the ſorows of ỹ lingring life of Penelope.

The

¶ The thirde queſtion, propoſed by a yong gentiwoman.

ON the right ſide of Longano ſat an excellent faire gentlewoman, & very pleaſant, who as ſhe perceued that queſtion by the quæne determined, thus beganne with a ſwæt talke to ſay: Moſt renowmed quæne, your eares grant hearyng to my woꝛdes: and firſt by thoſe gods whome you woꝛſhip, and next by the power of our paſtime, I pꝛay you that yœ will giue to my demand pꝛofitable counſell. I, as you know, being deſcended of noble parents, was boꝛne in this city, and was named wyth a very gracious name, although my ſurname (bœing Cara) pꝛeſenteth me gratfull to the heares, and as by my face it may appeare, I haue receyued from the gods and nature a ſingular gift of beautie, the whyche (in following my pꝛoper name moꝛe than my ſurname) I haue adoꝛned wyth an infinite pleaſantneſſe, ſhewing my ſelfe benigne to whom that is delighted to behold the ſame: by occaſion

ſion whereof, many haue endeuoured themſelues for their pleaſure to occupy my eies, agaynſt al whom I haue withſtode with ſtrong reſiſtance, holding a ſtable heart agaynſt theyr aſſaultes: but bicauſe it ſéemeth to me vnlawfull that I onely ſhoulde pretermit the lawes kept and obſerued of al others, that is, not to loue being loued of many, I haue determined to become enamored, and ſetting apart many ſékers of ſuch loue, whereof ſome do excell Midas in riches, ſome other paſſe Abſolon in beauty, and other ſome in curteſie (according to the common report of all) are more ſplendant than any other. I haue of all theſe choſen thrée: of whome eche one pleaſeth mé alike. Of the whych thrée the one of bodily force (as I beléeue) would excell the good Hector, he is at euery proofe ſo vigorous and ſtrong. The curteſie and liberalitie of the ſecond is ſuch, that (as I think) his fame doth ſound through eche pole. The third is all full of wiſdome, ſo that he ſurmounteth all other wiſe men aboue meaſure. But for that (as yée haue heard) their qualities are diuers, I doute whe-

The gentlewomā praieth to be reſolued whether ought ſoneſt to be loued, eyther the ſtrong liberall, or the wiſe.

whether of them to take, finding in the antique age eche one of these to haue diuersly the courages of women, and of yelding men, as of Dianire, Hercules, of our Clitemnestra, Egistus, & of Lucretya, Sextus. Counsel me therfore, to whether of thē sonest with least blame, and greatest surety I ought to giue my selfe. The pleasant quæne hauing heard the purpose of this gentlewoman, thus made answere. There is neuer a one of the thré, that doth not worthily merite the loue of a fair and gracious lady: but bycause in this case I am not to fight against castels, or to gyue away the kingdoms of great Alexander, or the treasures of Ptolome, but that onely that loue and honour are wyth discretion a long tyme to be kepte, the whyche are mainteined neither by force nor curtesie but onely by wisdome: we say, that bothe you and euery other woman ought rather to giue her loue to a wyse man than to any of the rest. Oh how diuers is my iudgement from yours, aunswered the propounding gentlewoman. To mé it semeth, that eth one of the others were

The quænes answere.

The reply of the gentlewoman.

sower

ſoner to be taken than the wiſe, and this ſæmeth to be the reaſon: Loue (as we ſæ) is of that nature, as multiplying his force in one heart, euery other thyng he baniſheth out thence, retayning that for his ſeat, and mouing it after accordyng to his pleaſure, wherevnto no foreſight is able to reſiſt, but that it is conuenient for them to followe him, by whom it is (as I haue ſayde) gouerned. And who doubteth that Biblis knewe it not to be euill to loue her brother? Who will gaineſay, that it was not manifeſt to Leander, that hée myght drowne in Helleſpont in his fortunat tyme, if hée caſt him ſelfe therein? and none will denye that Paſiphe knew not a man to be more faire than a bull? and yet they and eche one ouercome with an amorous pleſure, reiecting all knowledge, followed the ſame. Then if it haue power to take knowledge from the learned, taking away the witte from the wiſe, they ſhall haue nothing left: but if from the ſtrong and curteous, it ſhall take away the little witte they haue, it ſhall yet increaſe them in their vertues, and ſo they ſhall

Biblis.

Leander.

Paſiphe.

becom

become more than the wiſe enamoured. Further, loue hath this property: it is a thing that can not long be hidde: and in reueling hym ſelfe, he is wont ofttymes to bring greeuous perils, whereto what remedy ſhall the wiſe giue that hath nowe loſt his wit? He ſhall giue none at al, but the ſtrong that vſeth hys force can helpe in a perill both him ſelfe, and others. The curteous through his curteſie, ſhall with gratefull beneuolence winne the mindes of many, whereby hee may be both holpen and conſidered, and others alſo for his ſake. See now what it is to be of your iudgement. She was by the queene aunſwered vnto thus: if there were ſuche a one as you ſpeake of, who ſhould then be wiſe? Not one. But if he whom you propound wiſe, and enamored of you, ſhould be made a fole he is not to be taken. The gods forbid, that that whereof you ſpeake, ſhoulde come to paſſe. And yet we will not deny, but that the wiſe know the euill, and do it: but for all that we will ſay, that they thereby loſe not their wit, foraſmuch as what time it pleaſeth them wyth the reaſon

The queens laſt ſentence to the third queſtion.

reason they haue to bridle their willes, they will reduce themselues to their accustomed wit, guiding their motions in a due and straight order And in this maner their loue shall be altogether, or at the least, a long time kept secret, & that wythout any doutful diligence, ỹ which shall not happen to one of little wit, be he neuer so strong or curteous. And yet if perhaps it dow hap that suche loue be discouered, a wise man wyll with a hundred foresights shut vp the eyes and vnderstandyng of the tatlers thereof, and shal prouide a safetie bothe for his owne honour, and for the honour of his loued lady. And if nede of safetie be, the helpe of the wise can not fayle. That of the strong commeth lesse. And the frendes that are gotten by liberalitie, are accustomed in aduersity to shrynke away. What is hé of so lytle discretiõ, that is brought to such a iumpe, as hath nede of manifest helpe? or that if her loue be disclosed séketh fame in hauing loued a strong or liberall man? I beléeue there is none such. Let the wise then be soonest loued, hopyng that hé must be in

eche cauſe moze pzofitable than any of the reſt.

¶ The fourth queſtion, propoſed by Menedon.

THe gentlewoman by hir countenance ſéemed content when Menedon ſitting next vnto her ſaide: Moſt high and noble M. nowe is it come vnto my turn to pzopound my queſtion hére in your pzeſence. Wherefoze by your licence, if in my talke I ſhall wade very long, yet duryng the ſame I ſhall firſt of all of you, and nexte of the ſtanders about, pzay pardon: Bycauſe yé cannot be made fully to vnderſtande that whych I intend to pzopound, vnleſſe a tale, that peraduenture ſhall not be ſhozt dow pzocéde the ſame: and after theſe wozdes thus ſhé began to ſay: In the countrey where I was bozne, I remember there was a noble knight, ſurmounting rich, the which loued in moſt loyall

Fyrſt Menedon telleth a tale.

loiall loue, a noble gentlewoman, borne likewiſe there, whome hæ toke to wife. Of whome being as ſhe was exceéding fair: an other knight called Tarolfo was after enamored, and with ſo great good wil loued hir, as he ſaw nothing he more deſired than her: and in ſundrie ſortes, now with paſſing before hir houſe, nowe iuſtyng, now at the barriers, now wyth the often ſending her meſſengers, peraduenture promiſing her great gifts, wherby ſhe might know his intent, and nowe with other like feats he indeuoured him ſelfe to purchaſe her loue. All which thinges the lady cloſely ſupported, wythout gyuing ſigne or good aunſwere vnto the knight, ſaying to her ſelfe: when as this knight ſhall eſpie, that he can haue neither anſwere, ne yet good countenaunce of me, perhaps he wil forbeare any further, either to loue me, or to giue me theſe allurements. Now for all this, Tarolfo ſurceaſed not, folowing the precepts of Ouid, who ſaith, that a man muſt not thorough the hardneſſe of a woman leaue to perſeuer, bicauſe with continuance the ſoft water pierceth the hard

Tarolfo a knyght was enamored of a lady.

harde stone. The lady doubting least these thyngs should come to the eares of her husband, and that he should conceiue that the same hapned through her good will, purposed to let him understand the same. But yet after beeing perswaded through better aduisement, she said, I might (if I tel him) moue such a broile betwixt them, as I shoulde neuer after liue a mery life, and therefore hée would be shaken off by some other meanes: and so shée imagined a trim guile. She sent to Tarolfo, sayeng, that if he loued hir so well as hée made shew of, shée woulde require one thing at his handes, the whych if shée receyued, she sware by her gods, and by that loialty that oughe to be in a gentlewoman, that she woulde accomplish al hys desire. And if he wold not giue her that she required, he should then content hymselfe, no further to allure her hereafter, but in what he wold be wyllyng she should reuele to her husband. The gift shée required was thys: She said she would haue in that countrie in the moneth of Januarie, a verie faire garden & large, replenished wyth

herbs, floures, and blossomed trées, and fruits, as if it were in the moneth of Maie, sayeng to herself: This is an impossible thing. so that in this sort I shall rid him from me. Tarolfo hearing thys demand, and although it séemed vnto hym impossible to be doone, and that hée knew very well to what ende shée required the same, answered, that hée would neuer rest, neither yet returne into her presence, vntill such tyme he might giue her the demanded gift: and so forthwith departed his countrie wyth suche a conuenient company as pleased hym to take with hym. He sought all the west partes for counsel how to attayne his desire, but not finding there ỳ he loked for, sought the most hot regions, and so came into Thessaly, as he had bin sent by a discréet man for that purpose. And hauing made his abode there many days, not yet finding that hée sought for: it hapned that being nowe almost desperat of hys desire, and rising one morning before the sunne prepared to enter the dawnyng day, he all alone beganne to wander the miserable playnes that were nowe all imbru-

Tarolfo to performe hys promis sought strange countreys.

imbrued wyth Romaine blood: and hauing trauelled a long whyle vppon the same, he sodenly espyed before him, at ẏ foote of a mountaine, a mā not yong, nor of too many yéers, bearded, small and very spare of person, whose attire shewed hym to be but poore, who romed hither & thither gathering herbs, and with a little knife digged vp sundry rootes, where of hee had filled one of the skirts of hys cote: whom as Tarolfo saw, he maruelled not a litle, and doubted greatly least it had bin some other thing, but after ẏ hys ame did certainely allure hym to be a man, he drew néere vnto hym, saluted him, and after asked him who he was, of whense, & what he made there at so timely an houre. To whom the old man aunswered, I am of Thebes and Theban is my name, & I go vp and downe thys playne, gathering of these herbs, to the end that wyth the iuice thereof, I make diuers necessarie & profitable things for diuers infirmities, wherby I may haue wherwithal to liue: and to come at thys houre, it is néede & not delight that constraineth me. But who are you, that in

Tarolfo found an old man called Theban.

countenaunce resembleth noble, and walke hir al alone solitarie. To whome Tarolfo answered: I am of the extrems of the west, very rich, and vanquished of conceits, pricked forwardes to an enterprise, not being able hitherto to atcheeue the same, and therfore to be the better able without impediment to forrow my hap, I go thus all alone wandring. To whome Theban sayde: Do you not know the qualitie of the place, and what it is? Wherefore haue you rather taken your way on the one side? You might easily heere be rebuked with furious spirites. Tarolfo answered: God can doo heere, as elsewhere, it is hee that hath my lyfe and honour in his hands: let hym doo wyth me according to hys pleasure: for assuredly death should be to mee a rich treasure. Then said Theban, what is that your enterprise, for the whych (not beeyng able to performe it) you abide thus sorrowfull? To whome Tarolfo answered: It is such as seemes vnto me impossible to be able euer to attayne, sith hitherto I haue here found no counsell. Then sayd

Theban

Theban, Dare ye vtter it? Tarolfo anſwered, yea, but what profiteth it? Peraduenture nothyng, ſayd Theban, but what doeth it hurt? Then ſayd Tarolfo, I ſéeke counſell howe may be had in the coldeſt moneth, a garden full of floures, fruits, and hearbes, as fayre as if it were in the moneth of Maie, neyther ther doo I finde who can therein eyther helpe me, or giue mé incouragement that it is poſſible to be hadde. Theban ſtayed a whyle in a muſe wythout aunſwere, and after ſayd: You and many others doo iudge the ſkill and vertue of men accordyng to their garments: if my goods were ſuch as are yours, you wold not haue lingered ſo long in diſcouering your lacke: or if peraduenture you had found mé nére vnto ſome rich prince, as you haue in gatherynge of hearbes. But many tymes, vnder the vileſt veſture are hidden the greateſt treaſures of ſcience: and therefore no one concealeth his lacke, to whome is proffered counſell or helpe: and if therefore he open the ſame it cannot prendice hym at al. But what wold ye giue him y ſhould

Tarolfo recyteth to Theba hys promyſe made to his lady of a garden full of floures. in the moneth of January.

bring to effect that whych you go about thus seekyng for: Tarolfo beheld hym in the face, as he uttered these wordes, and doubted least hee went about to deride hym, for that it seemed to him incredible that he shoulde be able to bring the same to passe vnlesse he were a God: notwithstanding he answered hym thus, I haue vnder my rule in my countrey many castels, and therwythal great tresures, all the whych I woulde participate in the middest wyth hym that would do me so great a pleasure. Truly sayd Theban, if ye would do so much for me, I should no more néed to go thus about, in gathering of herbs. Assuredly said Tarolfo if thou be able to giue true effect to that thou promisest, and giuest me it indéede, thou shalt neuer néede to carke nor yet to trouble thy selfe to become rich: but howe and when canst thou bryng me this to passe: Then said Thebā the time when shall be at your choise, but for the maner how, trouble not your selfe. And I will go wyth you, trusting vnto the words and promises ye haue made mée, and when wée shall be there, where it pleaseth

Theban promyseth Tarolfo to make hym the garden.

pleaſeth you to be, command what you would haue doone, and I ſhall wythout faile perfoꝛme the ſame. Of thys foꝛtunat happe Tarolfo was ſo well contented in hymſelfe, as little moꝛe gladneſſe could he haue receiued, if hée hadde then holde his lady imbꝛaced in hys armes, and ſayde: Fréend, vnto mée it ſéemeth long vntyll thou haue perfourmed that thou haſt pꝛomiſed, wheꝛefoꝛe let vs depart wythout further tariance, and go thither where this is to be doone. Theban caſt away hys herbs, and toke his bookes and other thyngs neceſſarie vnto hys ſcience, and wyth Tarolfo toke hys iourney, and in ſhoꝛt tyme they bothe came vnto the deſired citie, verie nére vnto the moneth in the whych the Gardē had bin required to be made. Whereas all ſecret and cloſe they did repoſe them ſelues vntill the wiſhed time. And now the moneth being entred Tarolfo commanded the Garden to be made, to the ende hée might giue the ſame to his loued lady. So ſoone as Theban had receiued this commandement, he taried the night inſuing, the whych being once

come, he sawe the hornes of the moone gathered into a perfect roundnesse, and to shine vpon the frequented earth. Thē he went hym all alone foorth of the city, leauyng hys apparell apart, bare legged, and his disheueled lokes hangyng vpon hys naked shoulders. The restlesse degrees of ẏ night did passe: birds, wild beasts, and men, wythout any noise dyd take their rest, the vnfallen leaues without mouing dyd hāg vpon the trees, and the moist aire abode in milde peace: onely the starres did shine, when as he oftentymes went about the groundes, and came vnto a place on a riuers side, whych it pleased hym to choose for hys garden. There he stretched foorth hys arme three tymes towardes the starres, and turnyng hymselfe vnto them. hee as often bathed his white lokes in the running streame, crauyng as many times wyth a most hygh voyce their helpe, and after setting his knees to the hard earth began thus to say: O myght, most faithfull secreser of high things, and you, oh ye starres, the whych togither wyth the moone, doo succeed the splendant day: and thou

The inuotion magi=ll of The ban.

thou oh singular Hecates, become a hel per to this my begun enterprise, & thou oh holy Ceres, ỳ renuer of ỳ ample face of the earth. And you whatsoeuer verses either arts, or herbs, and thou whatsoe- uer erth bringing forth verteous plants and thou oh aire, windes, mountaines, riuers and lakes, and eche God of the woods, and of the secret nyght, by whose helpe I haue heretofore made the run- ning streames to recule, inforcing them to returne to their springs, and thynges running to become firm, & things firme to become running, and that hast also gi uen power to my verses to drie vp the seas, that I at my plesure might search the botome therof, and to make the clou- die tymes cleare, and (at my will) to fill the cleare heuens wyth obscure clouds, to make the winds to ceasse, and to turn as it seemed me best: breaking therwith the hard iawes of the fearceful dragons, making also ỳ standing woods to moue, and the hault mountaines to tremble, & to returne to their bodies out of ỳ lake Styx those their shadows, and aliue to come forth of their sepultures: and som-

tymes

times thée D moone to drawe to thy perfect roundneſſe: the attaining whervnto a ring of halons was woont to be an helpe, making alſo the clére face of the ſunne many tymes to become pale, be yée all preſent, & aid me with your help. I haue at this inſtant néde of the ſappe and iuice of herbs: through the whiche I may make in part, the dry earth faſned through Autumne, and after thorough the wythering colde winter, ſpoiled of hys floures, fruits, and hearbes, to become flouring, and to ſpring before the due terme. And hauing thus ſayde, he ſaid after many other thyngs ſoftlie, whyche he added vnto his praiers. And theſe being ended, and he a while ſilent, the ſtarres gaue not their lyght in vayne. For more ſwifter than the flyght of the wighteſt bird there appéered before hym a chariot drawen by two dragons, wherevpon he mounted, and taking the reines of the bridles of the two brideled dragons in hys hand, was caried into the aire. Ye then leuing Spain & all Affrica, toke hys iourney by other regions, and firſt ſought for the Ile of Créte,

Theban was caried in the aire in a chariot led by two dragons.

Créte, & from thence after with a ſhort courſe he ſoght Pelion, Othrys, & Oſſa, ỹ mount Nerium, Pachinus, Peloꝛus & Appennine. Upon them al plucking vp, & with a ſharp ſikle cutting downe ſuch rootes & herbs as beſt liked him, neither forgat he thoſe whiche he had before gathered when as he was found by Tarolfo in Theſſalia. He toke ſtones alſo vpõ the mount Caſacus, and of the ſands of Ganges: & out of Lybia he broght lungs of venomous ſerpents. He ſearched the watry bãks of Rodauus, of Sẽna at Paris, of ỹ great Po, of Arnus, of ỹ imperiall Tyber, of Niſcus, of Tana, & Danuby: on thoſe eke gathering ſuch herbs as ſæmed to him moſt neceſſary for hys purpoſe putting theſe togither with the others, gathered on the tops of ỹ ſauage mountains. He alſe ſoght the Ilands of Leſbos & Pathmos, & euery other, wher in he perceiued any profitable thing to be had for his attempt. With al ỹ which things he came (ỹ third day being not yet paſt) to that place from whence hæ departed, and the dragons that onelye had felt the odour of the gathered herbs

vid

did cast off their old hides of many yéers, and were with new renued and become yong. There he dismounted frō his chariot, and of the grén earth he made two altars, on his ryght hand that of Hecates, and on the left that of the runnyng goddesse: that being down, & deuout fires kindled therupon, with lokes dispersed vpon his old shoulders, he began wyth a murmuring noise to go about the same, and wyth reached blood oftentymes hé besprét the blasing brands. After he placed the same blood vpon the altars, somtimes softning therewythal the ground apointed for hys garden: and after that, he softned again ỹ self same thré times, wyth fire, water, and sulpher, setting after a great vessel ful of blood, milke, and water, vpon the burning brandes, whych hé caused to boile a good space, & put thereto the hearbs and rots, gathered in strange places, mingling therewyth also dyuers séds and floures of vnknowne herbs: he added thereto stones, sought in the extreme partes of the east, and dew gathered the nyghts past, togither wyth the flesh of infamous witches,

The ceremonyes vsed in makyng the garden. Ceres.

the

the ſtones of a woolfe, the hinder part of a fat Cinyphis, and the ſkin of a Chilinder. And laſtly, a liuer, with the whole lungs of an excæding old hart: and herewithall a thouſand other thinges bothe wythout name, and ſo ſtraunge as my memozie cannot agayne tel them. After he tooke a dzy bough of an Oliue træ, & therwyth begã to mingle al theſe thinges togither. In doing whereof, ỹ dzy bough began to wax greẽn, and within a while after to beare leaues, and not lõg after the new aparelling therof, it was laden wyth blacke oliues. As Thẽban ſawe thys, he tooke the boiling liquozs, and began therwithal to ſpzinkle and water in euery place the choſen ſoile, wherein he had ſet ſlippes of ſo many woods, as he would haue træs, & of as many ſozts as could be found. The whych licour the earth had no ſoner taſted, but that it began to ſpzing, pælding floures & new hearbs, and the dzie ſets beganne to become all græne and fruitfull plants. All this being doon Theban entring the citie, returned to Tarolfo, whom he found al in a muſe, fearing to be ſcozned thowords

row hys long abode, to whome he ſayde, Tarolfo, ẏ thing thou requiredſt is now to thy liking. Theſe newes pleaſed Tarolfo not a litle, & hapuyng the day folowing to be a great ſolemnitie in the city, he went into the preſence of his loued lady, ẏ had not now ſéene hym of a long time paſt: and thus he ſayd to hir: Wadam, after a long and tedious trauaile, I haue perfourmed that whych you haue commanded, and when as it ſhal pleaſe you to ſée it, or to take it, it is ready at your pleaſure. Shée in ſéeing him, marueiled much, & the more, hearing what he ſayd, and not beléeuing the ſame to be true, made him this anſwere: It pleaſeth me right wel, ye ſhall let me ſée it to morowe. The ſecond day was come, & Tarolfo went againe to his lady and ſayd: Wadam may it pleaſe you to walke to the Garden the whych you required to haue thys cold moneth? She then beyng accompanyed wyth many others, was moued to ſée the ſame. And they al being come to the Garden, entred therein by a faire portal, wheras they felt not ẏ like cold as abrode, but the ſame to haue a ſweéte

Tarolfo offereth hys lady the garden whych ſhée demanded.

The lady goeth to ſée the garden.

ſwéte temperat aire . The lady went about the ſame, & into euery corner therof, gathering both hearbs and flowres, whereof ſhée ſawe it very plentifull. And thus much more alſo had the vertue of the ſperſed licours wrought, ỳ the fruts which Auguſt was accuſtomed to bring forth, the trées there in this ſauage time did yéld them very faire, wherof ſundry did eate, that accompanyed the lady thither. This Garden ſéemed to the lady exréding faire and admirable, neither did ſhe thinke to haue euer ſéen the like: and ſith ſhée ſundry wayes knewe it to be a true garden, and the knight to haue performed her requeſt: ſhe turned towards him and ſayde: Wythout doubt ſir knight, ye haue deſerued my loue, & I am ready to ſtand to my promiſe. But I would pray you of this fauour, that it wold pleaſe you to tary the tyme or euer ye require me to your deſire, that my knight be gone a hunting, or into ſome other place out of the citie, to the ende ye may the more ſafely, and wythout any ſuſpicion take your delight. This cõtented Tarolfo who left her the garden, and

The lady granteth the amorous demaund of Tarolfo.

and so departed. This garden was manifest to the whole countrie, although neuer a one knewe of a long tyme, how it came to passe. And the ladie that had now receyued it, all sorowfull departed from the same, returning to her chāber full of noysome care and greefe, bethinking her in what sort she might returne backe according to her promise: and as not finding any lawful excuse, so much ye more increased her care. The which thing hir husband espying, began many times and often to marnel thereat, and to aske the cause of that her greefe, to whome she answered, that shee ailed nothing, being bashfull to discouer to him hir giuen promise for her craued gift, doubting least in so doing, he shuld account hir for leud. Lastly, she being vnable to withstād the continuall instigations of her husband, that nowe still importunately desired to knowe the cause of annoy, discoursed the same vnto him, from the beginning to the end, and that therefore shee abode thus pensiue. The husband hering this, of long time suspected no lesse, and therby knowing in his conceit the puritie

of

of the lady thus sayde vnto her: Go and couertly kæpe thine othe, and liberally perform to Tarolfo, what thou hast promised. For hæ hath with his great toile of right deserued the same. And hauyng thus saide the lady began to wæpe, and to say vnto hym: the gods seuer mæ far from such a fault: in no wise will I so do, I will rather rid my self of life, than do any thing displeasant to you, or dishonor to your persõ. To whom ỹ knight replied sayeng: Wife, for this matter I will that ye do no iniurie to your selfe, neither yet conceiue any græf therfore, for in no wise shall it displease mæ, go therefore & performe what ye haue promised: for yæ shall be nauer a whit the lesse deare to me: but as ye haue performed this your promise, so take ye better hæd ereafter of such like, although a demanded gift may sæme vnto you impossible to be had. As the lady perceued the will of hir husbãd, she decked & trimmed hir and made hir self very faire, took company with her, and so went to Tarolfos lodging, & bepainted wyth bashfulnesse, presented her selfe vnto hym,

The lady presenteth herselfe to Tarolfo.

Tarolfo, as soone as he saw her, al marueling rose from Theban and encountred her wyth great gladnesse, and very honorably receyued her, demaundyng the cause of her comming. To whome shée answered, I am come to be wholy at your will, doo wyth mée as it pleaseth you. Then said Tarolfo, ye make me to muse aboue measure, considering the tyme and the company wherewyth ye are come: thys can not be wythout some great alteration betwéne you and your husbande, tell me therefore I pray you how the matter goeth. The lady then shewed Tarolfo fully in order the whole matter & how it went: the which Tarolfo hearing, he began then to enter into a farre greater admiration than he had euer doon before, and greatly to bethinke him hereof, and so in the ende to conceiue the great liberalitie of the husband, that had sent hys wyfe vnto hym: wherevppon hée sayd to hymselfe: Whatsoeuer he be that shoulde so much as but thinke villany towardes such a knight, were surely worthy of great blame: and so taking and talking wyth the

The liberalitie of Tarolfo towardes the lady in releasing her of her promyse.

the lady, he thus sayd vnto her: Madam, like a worthy lady, ye haue performed that to mée due is: For the which cause I account that receyued of your hands that I haue of you desired, and therefore when it shall please you, you may returne vnto your husband, and thanke hym I pray you on my behalfe, for thys hys so great a pleasure done vnto mée, and excuse me of the follie I haue heretofore committed towardes hym, assuring hym, that hereafter I shall neuer put the like in practise. The lady gyuing great thãks to Tarolfo for that his so great curtesie, merily departed thẽce & returned to her husband, to whom she recited in order all that had bin hapned. But Theban now comming to Tarolfo demanded how the case stode. Tarolfo declared vnto hym the whole discourse. To whom Theban thẽ sayd: and I, shal I then lose ỳ which thou hast promysed me? Tarolfo answered: no, but when it pleseth thée, take thou halfe of al the castels and tresures I haue in sort heretofore promysed thée. For I acknowledge, that thou hast fully serued my turne.

Liberality of Theban towardes Tarolfo.

To whome Theban answered: it may neuer please the gods, sith the knight was so liberall to thée of his wife, and thou againe wast not a villaine to hym in that his offer, that I become lesse thã curteous. For aboue all thyngs in the worlde it contenteth mée, in that I haue serued thy turne: and therefore I will, that all that I ought to receiue in guerdon of my trauaile remaine all thine, in such sort as it hath euer bin héretofore: neither would he take of that was Tarolfos any thing at all, it is now douted, in whether of these was the greatest liberalitie, either in the knight that has giuen libertie to his wife to go to Tarolfo, either in Tarolfo, who sent the ladie (whom he had alwais desired, and for whose sake he had don so much, to come to that iumpe, wherevnto he was come, when as she came vnto him) backe vnto her husband frée: or in Theban, who hauing abandoned his countrie, beyng now old, for to gayne the promised rewards, and beyng come thyther, toiled hym selfe to bring that to an ende, whych he had promised, whereby hé iustly

The conclusion of the proposer.

iuſtly deſerued the ſame, did now remit the whole to Tarolfo, & remayned poꝛe as he was at the firſt. Very excellent is both the tale and the demaund, ſayde the quéne. Of trueth eche one was very liberall, conſidering the firſt of hys honour, the ſecond of his laſciuious deſire, and the third that of hys rewarded riches was very courteous.

The iudgement of the quœne vpon ỹ fourth queſtion.

Now if wé will knowe whych of them bled the greateſt liberalitie oꝛ curteſie: it is mét we conſider whether of ỹ thꝛée déedes is moſt acceptable, the whyche béing well weighed, we ſhall manifeſtly know the moſt liberall, bycauſe who moſt gyueth, is to be helde moſt liberall: of the which thꝛée, the one is déere, that is Honour, the whych Paulus Aemilius, vãquiſhing Perſes king of Macedonia, rather deſired than the gained treſures. The ſecõd is to be fled, that is, the wanton delights of Venus, accoꝛding to the ſentence of Sophocles, and of Xenocrates, ſayeng, that luſt is to be fled as a furious gouernement. The third is not to be deſired, that is, riches: foꝛſomuch as the moſt tymes they are

noyſome to a vertuous life, and to ſuch a one as can vertuouſly lyue wyth moderate pouertie, as lyued Marcus Curtius, Attilius Regulus, & Valerius Publicola, as by theyr woꝛkes is manifeſt. If then of theſe thꝛée, onely Honour is to be held déere, and the others not, hée vſed the greateſt liberalitie that gaue hys wyfe to another, although hée dyd leſſe than wiſely therein. Hée was alſo the chéefeſt in liberalitie, whercin the others folowed him: therefoꝛe accoꝛding to our iudgement he that gaue his wife in whome conſiſted his honoꝛ, was aboue the reſt the moſt liberall. I (ſayd Menedon) agrée, that in as muche as yée haue thus ſaid, it be as you ſay: but yet ech one of the other ſéemeth to me to be moꝛe liberall, and ye ſhal heare howe. It is very true, that the firſt graunted his wife, but he vſed therein not ſo great a liberalitie as ye ſpeak of, bicauſe if hée would haue denied hir, he might not iuſtly haue doon it, by reaſon of the othe ſhée made, the which was conueniēt foꝛ her to kéepe: and therefoꝛe who giueth that hée may not deny, doth but well in making

Dyuers Romans in tymes paſt poꝛe, and yet vertuous.

The reply of Menedō

king hymſelfe liberall thereof, & it was but a trifle he gaue: and therefore (as I haue ſayde) eche one of the other was more curteous. And for that (as it is alreadyſayd) Tarolfo had nowe a long tyme deſired thys lady, and loued her farre aboue all others, hée for to attaine her, had of long tyme abode great troubles, offering himſelfe to ſatiſfie her requeſt, to ſéeke forth things almoſt impoſſible to be had, the which now obtayned he deſerued (thorough her promiſed fayth) to obtayne her alſo, whome (as wée ſay) beyng obteined, there is no doubt, but that the honour of the husband, and the releaſe of that ſhe had promiſed (the which he releaſed) was in hys hand. Then was he, to conclude, liberall both of the honor of the husband, of the othe of his ladie, and of his owne long deſire. It is a great matter to haue endured long thirſt, & to come to a pleſant fountain, and not to drinke, but to ſuffer others to drinke. The third was alſo very liberall, conſidering that pouertie is one of the moſt lothſome thinges of the world to bear, forſomuch as it is the

chaſer away both of mirth and reſt, a flier of honours, a frequenter of vertue, and the inducer of crabbed care, ſo that euerie one naturally indeuour themſelues with a fierie deſire to ſlea ỹ ſame, the which deſire is ſo kindled in manie, to the end to liue very ſplendantly in reſt, as they giue themſelues no leſſe to diſhoneſt gaine, than to diſordinate expenſes, peraduenture not knowing, or not otherways being able to fæd that their deſire: whych is cauſe many times either of death or exile. Howe much then ought the riches to pleaſe and to be acceptable vnto them that in due ſorte dow both gayne and poſſeſſe them? And who wyll doubt that Theban was not moſt poore if he beholde howe hæ abandonyng hys nyghts reſt, went gathering of herbes, and diggyng vp of roots in doubtfull places for the better ſuſtentation of hys poore lyfe. And that this pouertie did occupy hys vertu, may be alſo beleæued, in hering how Tarolfo deæmed to be by him deceued, whē he beheld him apparelled in vile veſture, & ſeæyng hym deſirous to ſhake off ỹ miſery to become

Euery one flœeth pouertie,

rich,

rich, knowing hée came as far as from Theſſaly to Spaine, hazardyng himſelf to perillous chances through doubtfull iornies, and vncertayne ayre, to the end to performe the promiſe hée had made, and to receiue the lyke from an other. Alſo it may be euidẽtly ſéene, that without dout who giues himſelfe to ſuch and ſo many myſeries, to ỹ end to flée pouertye, knoweth the ſame to be full of all gréefe and troubles. And howe muche the more hée hath ſhaken off the greateſt pouertie, and is entred a rich life, ſo muche the more is the ſame life acceptable vnto him. Then who that is become of poore, rich, if therewyth hys life doth delight him, how great, and what manner of liberalitie doth he vſe, if hée giue the ſame away, and conſenteth to returne to that ſtate, the whych hée hath wyth ſo many troubles fled: Aſſuredly he doth a thing exceéding great & liberall. And thys ſéemeth far greater than the reſt, conſidering alſo of the age of the gyuer, that was now olde: foraſmuch as auarice was wont to be continuallye of greater force in old men than in yong

Old folkes commonly couetous.

where-

wherevpon I gather, that ech one of the two folowing, hath vsed a greater liberalitie than hath the first, so muche commended by you, and the third farre more than either of the others. In howe much your reason might be well by anie one defended, so well is the same defended by you (sayd the quéene) but wée minde to shew vnto you bréesly how our iudgement rather than yours ought to take place. Yée will say, that hée shewed no liberalitie at all, grantyng the vse of hys wyfe to another, bycause of reason it was conuenient through the othe made by the lady, that he shuld so do, the which ought to be in déede if the othe might holde. But the wyfe forsomuch as she is a member of her husband, or rather one body with him, could not iustly make such an oth, wythout the will of her husband: and yet if shée did make suche an oth, it was nothing, bicause the first oth lawfully made, could not wyth reason be derogate by any following, chéefly not by those that are not duly made for a necessarie cause. And the maner is in matrimonicall vnitings the man to sweare

The Queenes solution to ẏ fourthe question.

to

to be content with the woman, and the woman wyth the man, and neuer to change the one the other for an other. Now then the woman can not ſweare, and if ſhee do ſweare (as we haue ſayde) ſhe ſweareth for a thing vnlawfull, and ſo contrarie to the former othe, it ought not to preuaile, and not preuailyng otherwiſe than for his pleaſure he ought not to commit hys wife to Tarolfo, & if he do commit her to hym, then is he liberall of his honour, and not Tarolfo, as you hold opinion. Neither could he be liberall of hys oth in releaſing it, foraſmuch as the othe was nothyng.

Then onely remayned Tarolfo liberall of his wanton deſire: the which thing of proper duetie is conuenient for euerie man to do, bicauſe we all through reaſon are bound to baniſh vice, and to follow vertue. And who that doth that, wherunto he is of reaſon bound, is (as ye haue ſaid) nothing at all liberall, but that which is done more than duetie requireth, may well and iuſtly be termed liberalitie. But bicauſe you peraduenture wil ſilence argue in your mind what honour

Flee vice, and followe vertue.

may

may that be of a chast womā to her husband, whych ought to be so deare: we wyll prolong somwhat our talke, in shewyng, you to the ende that ye may the more clearely sée that Tarolfo and Theban of whom we intend next to speake, vsed no liberalitie at all in respect of the knight. Ye shall know that chastitie together wyth the other vertues, yéld no other reward to the possessors thereof, than honour, the whych honour among vertuous men, makes the least vertuous the most excellent. This honour if men wyth humility séeke to suppoyte it, it makes them frends to God, and so by consequent to liue, and after death to possesse the goods eteruall: the whych if the woman conserueth frō her husband, he may lyue merily and certayne of hys offspring, and frequent in open sight among the people content to sée her for such her vertues honoured among the most high and chéefest dames, and in his mynd it is a manyfest token that shée is good, feareth God, and loueth hym whiche is no small plesure, séeing shée is giuen hym for an euerlasting companion indiui-

Chastitie a vertue most excellent.

The ioy of a man is to haue a good wife.

indiuisible sauyng by death: he through thys obtayned fauour is séene continually to encrease, both in spirituall and worldly wealth. And so on the contrary, he whose wife hath default of such vertues can neuer passe one houre wyth tru consolation, nothyng is acceptable vnto him, and continually the one desires the death of the other, hée perceyueth hymselfe through thys disordred voyce to be caryed in the mouths of the veryest misers, neyther séemeth it vnto hym, that such a fault should not be beléeued, of whomesoeuer it is heard: And if shée were largely endowed with al other vertues, yet thys vice séemeth to haue such a force as to bring her in contempt and to vtter ruine. Then is thys honour that maketh the woman both chaste and good to her husband, a most great gift, and so is to be held most dearely. Blessed may he be called, to whome through grace is graunted such a gift, although wée beléeue they are but few, towardes whome is borne enuie, for so great a benefit. But to returne vnto our purpose, it is to be séene how much ẏ knight did

The greefe of a man hauyng an euill wyre.

giue

giue. It is not fled our memorie whē as ye said, that Theban was of ꝑ rest most liberall, who being with trouble inriched, hath not doubted to returne into the miserie of powre estate, in giuing away that whych he had gotten. It apparantly appéreth, that ye are cuill acquainted with pouertie, who if she come vnto vs merie, surmounteth all riches.

The care whych riches bring

Theban nowe peraduenture throughe ꝑ attained wealth, felt hymselfe replet of sundrie sowre cares. He did now imagine that it séemed Tarolfo to haue don verie euill, and therefore would practise by murdring him, to recouer againe his castles. He abode in feare to be peraduenture betraied of his tenants. He was entred into care touchyng the gouernment of hys landes, He now knewe all the prepared guiles to be donne vnto hys copartners. He saw himselfe greatly enuyed for hys riches, & doubted least théeues should secretly spoile him thereof. He was stuffed with so many suche and sundrie thoughts and cares, as all quietnesse was fled from hym. Through the which occasions, calling to mynde hys

his former life, and that without so manie cares hée passed the same merily, sayd to himselfe: I desired to growe rich, to the ende to attaine quiet rest, but I sée it is the increaser of troubles and cogitations: so is it the flier of quietnesse: and therefore desirous to be in his former estate, hée rendred them all to him, by whom they were giuē. Pouertie is the refused riches, a goodnesse vnknowne, a fire of prouocations, the which was of Diogenes fully vnderstood. As much sufficeth pouertie, as nature requireth. He liues safe from euery deceit that patiently approcheth therewith, neither is he disabled to attaine to great honours, that (as we haue sayde) vertuously liueth therewith: and therefore as Theban reiected this allurемēt he was not liberall but wise. So gracious he was to Tarolfo in that it pleased him to giue the same rather to him than to an other, whereas hée might haue bestowed the same vppon many others. Then to conclude, the knight was more liberall that granted his honour than any of the others: and thinke thys

Pouertie highly estœmed in tymes past.

one

one thing, that the honour he gaue was not to be agayne recouered, the whyche happeneth not in many other thynges, as of battels, prowesse, and others like: for if they are at one tyme lost, they are recouered at an other, and the same is possible. Therefore this may suffise for answere vnto your demaund.

¶ The fift question, proposed by Clonico.

After the quéne became silent, & Menedon satisfied, a worthy yong gentleman called Clonico, that sat next to Menedō, thus began to say: Most mighty Q. this gentlwomans tale hath bin so excellent, & therwithal so long, as I in what I may shall brefly shew vnto you thys my concept, to the ende the rest may the better at their more leisure say theirs. Then forasmuch as I, although very yong know the life of the subiectes of our lorde leue, to be replete wyth many

many cares and sundry pining prouoca tions, yet with smal delight I haue lōg tyme as I was able, fled the like, rather eschuing than commending them which follow him: And although I was sun-dry tymes tempted, yet with a valiant mynd (leauyng the pitched snares) I al-wayes resisted: but bycause I being not strong enough, coulde no way resist that force, wherunto Phœbus was vnable to gainstand Cupid, hauyng taken heart to bryng mée into the number of hys thrals, was taken before I knewe how. For one day being allured abroad tho-row the fresh renued tyme, walkyng all merry, and for my delight gathering of shell fish vpon the salt sea banks, it hap-ned as I turned myne eyes towardes the glyttering waues, I sodainely saw a litle barke commyng towards mée, as wherein with one onely mariner, were foure yong gentlewomen, so faire, as it was a maruellous thyng to beholde the beauty they séemed to haue. They now beyng approched somewhat nére vnto mée, and I not hauyng yet turned mine eie frō them, saw in the middest of them

Foure yōg damsels in a barke vp-on the sea.

an exceeding great light, wherin as my eſtimation gaue me, me thought I ſawe the figure of an angell, very yong, and ſo faire, as I neuer beheldе thing more fairer: whom as I thus eied, me thought he ſayd vnto me with a voice farre diſcrepant from ours: O yong foole, perſecuter of our power (and being therwith arriued) I am come hither with foure yong damſels, let thy eye make choyce of her for thy maiſtreſſe that beſt lyketh thee. I when I heard this voice abode all appalled, and deuyſed both wyth eie and heart to anoid that which hertofore I had many tymes fledde: but all was bootleſſe, for the ſtrength of my legges failed mee, and beſide, hee had bow and wyngs to ouertake me quickly, wherevpon I in gazing among them, eſpied one ſo faire, ſo benigne of cheare, and ſo piteous of ſemblance, as I imagined to make choyce of her, as of a ſingular maiſtreſſe, ſaieng to my ſelfe: This damſell preſenteth hir ſelfe ſo humble to my eyes, as aſſuredly ſhe will neuer become enimy to my deſires, as many others haue bin to them, whom I haue in beholding

Clon'es attented of loue.

ding full of troubles always scorned, but she shall rather be a chaser away of my anoies: & hauing thus thought, I forthwith answered: The gracious beauty of that yong damsel, that (O my lord) sits on your right hand, makes me desire to be both to you and her a most faythfull seruãt. I am therfore redy to obey your wil, do with me as shall best like you. I had not ended my tale but that I felt my left side wounded wyth a shyning shaft, shot from the bow whych he bare, as me thoght ỳ same was of gold. And assuredly, I saw him as he turned towards her, to strike her with another of lead. And thus I being in this sort taken abode in the snares I had of long time fled. Thys yong damsel hath & doth so much contẽt mine ele, as all other pleasure is very scarse in cõparison of this: which she espying of long time shewed hirself cõtent: but after that she knew me to be so takẽ with this delight, as not to loue hir was a thing impossible, incontinent she discouered her guile towards me, with an vndeserued disdaine, shewing her selfe in apparance a most cruell enimie, always

The two shaftes of loue are diferent.

turning hir eye the contrary way, as she happened to espy me, and wyth wordes on my part vndeserued, alwayes dispraising me, by occasion wherof, I haue in sundry sortes indeuoured my selfe both wyth prayers and humility to appease her crueltie: but being vnable, I oftentimes bewéep and lament this my hard fortune, neyther can I any wayes withdraw me from louing her, but rather how much the more I finde her cruell, so much the more mé thinketh the flame of her pleasure doth set my sorowfull heart on fire, As I through these occasions, one day beyng all solitarie in a garden, bewailed my hap wyth infinite sighs, accompanied wyth many teares, there came vpon me a singular friend of myne, to whō part of my grefs were discouered, who with pitifull words began to comfort me the best he could, but I giuing therevnto no eare at all, answered him, that my misery excéded all others. Wherevnto he made me this answere: A man is so much the more miserable (said he) as he either maketh or reputeth him selfe a miser: but assured I haue greater

Clon'co an vnbeloued louer.

cause

cause to lament than hast thou. I thē all angry turned towards him wyth a disdainfull looke, sayeng: and how: who can haue greater cause than I: Do not I for good seruice receiue euil recompense: is not my faithful loue rewarded with hatred: so that any may be as sorowful as I, but more he cannot be. Truely (sayd my friend) I haue greater cause of græf than hast thou, and heare now. It is not vnknowne vnto thée, but that I haue of long tyme, and yet do loue a gentlewoman as thou knowest: neyther was ther euer any thing that I thought might pleasure her, whych I gaue not my selfe with all my witte and power to bryng to effect. And truely when shé vnderstode the summe of that I desired shé made me a gracious gift, the which as I had receued, and receiuing it at what tyme it pleased me, me thought none by a great way to haue a life cōparable to myne in gladnesse, only one thing pricked me, ẏ I coulde not make hir beleue how perfectly I loued her. Further than this, she perceiuing me to loue her (as I said) passed lightly for mé. But the gods

A louer infected with ielousie reciteth to Clonico the good intertainment of hys lady.

A godly sentence.

that will grant no worldlie good turne without some bitternesse, to the end that the heuenly may be the better knowne, & by consequent the more desired, to thys they gaue me an other corsey wythout cōparison noisom, that is, that it hapned one day as I abode with hir all alone in a secret place (seeing wout being againe séen) who passed by, espied a proper yōg man, & of a plesant countenance, to come along by vs, whome she beheld (as I perceiued) with a fired eie, and beyng past, she fetcht a pitiful sigh, the which I espyeng sayd: Alas, doo you so soone repent, as that ye now sigh for the loue of an other? She, whose face was through this occasion painted wyth a new redde swearing by ye power of the high gods, began with many excuses to endeuour her selfe to make me beléeue the contrary of that which I had receiued through the sigh, but all was to no purpose, bycause she kindled my hart with an anger so excéeding fierce, as she made mée then almost redy to chide wyth her, but yet I withheld me there-from. And certainly it will neuer out of my mynde, but that

shée

she loueth him or some other better than me: and all these persuasions, the whiche at other times heretofore shée vsed for my help, that was, that she loued mée better than she did any other, I nowe estéeme them all in contrarie, imagining that she hath fainedly said & don al that shé hath heretofore wrought, wherby I endure intollerable gréefe, neyther doth my comfort at all preuaile therein: but bicause shame oftentimes doth bridle ỹ will, I haue rather to sorrowe me than glad mé, I do not continue my bitter grief, so as I make any apparance therof: But bréefly, I am neuer wythout cares and cogitations, the which bring mé far greater annoy than I willingly would. Learne then to beare the lesse gréefs, sith thou séest the greatest with a valiant mind borne of me. To whome I answered, that as it séemed to mé, hys gréef, thogh it were great, was no ways to be compared to mine. He aunswered me the contrarie, and thus we abode in a long contention, and in the end parted wythout any definition. Wherefore I pray you ỹ you will say your iudgement

The quœnes iudgement vpon the fift queſtiõ.

hæreof. Yong Gentleman (ſayde the quœne) great is that paine of yours, and great wrong dooth the damſel commit in not louing you: But yet all tymes your græfe may by hope be eaſed, the whych happeth not to your companion, bycauſe that ſith he is once entred in ſuſpect nothing is able to drawe it awaie. Therefore continually whileſt loue laſteth, he ſorroweth without comfort: ſo that in our iudgement greater ſœmeth the græfe of the iealous, than that of the vnloued louer. Then ſayde Clonico, O noble quœne, ſith you ſay ſo, it plainly appeareth, that you haue alwayes bin loued againe of him whom you haue loued, by occaſion whereof, yé hardly know what my paine is. Howe may it appéere that iealouſie bringeth greater græfe than is that I fœle, forſomuch as the iealous poſſeſſeth that hé deſireth, and may in holding the ſame, take more delight thereof in one houre, than in a long tyme after to fœle any paine through want thereof: and neuertheleſſe he may (through experience) abandon ſuch iealouſie, if it happen that

The contrary opinion of Clonico.

this

this iudgement be found falſe: but I being kindled with a firy deſire, how much the more I ſæ my ſelfe farre off from the attayning the ſame, ſo much the more I burne and conſume my ſelfe aſſaulted of a thouſand inſtigations: neyther is any experiẽce able to help me therin, bicauſe though the often removing her, & finding her euery houre more ſharpe, I liue deſperat. Wherefore your anſwere ſæmeth contrary to the trueth, bycauſe I doubt not but that it is much better to holde with ſuſpicion, than to deſire with teares. That amorous flame that doth ſhine in our eies, and that euery houre doth adorne our ſight wyth the greater beauty, doth neuer conſent (replyed the quæne) that we loue in vaine, as you affirme: but for al that it is not vnknown to vs, howe great and what manner of paine that is, both of the one and of the other, and therfore as our anſwere hath bæne confirmable to the truth, one thing we will ſhew to you. It is manifeſt that thoſe things which moſt do hinder the quiet of the minde are cares, the which are ſome of them come to a merrie end, ſo

The quæne repleyth.

so some we sée to end with great sorro'n. wherof, how much more the mind is replete, so much the more hath it of grée, and chiefliest, whē as the same are noisome: & that the iealous haue more store therof thā haue you is manifest, bycause you hād nothing else but only to get the good will of the damsel whome yée loue, the which not being able to attaine, is to you grefe most grieuous: but yet it is certain, that it may easily come to passe to attaine the same at one instant, not thinking therof (for somuch as womens hearts are inconstant) besides peraduenture shée loueth you notwithstanding (to proue if you also loue her) shée sheweth ẏ contrary, and so perhaps will shewe vntill such time as she shall be well assured of your loue, so that with these thoughts hope can mitigate vnfained grefe: but the iealous hath his mind ful fraught of infinit cares, against the whych neither hope nor other delight can bring cōfort, or ease the paine. For he standeth intentiue to giue a law to the wandring eies the which his possessor cannot giue. Hée will and doth indeuour himselfe to giue

The effects of iealousie.

a law to the feete, to the hands, and to euery other act of his mistresse. He will be a circumspect knower both of hir thoghts, & of hir mirth, interpreting euerie thing in euill part towards himselfe, beléeuing that eth one desireth and loueth hir whom he loueth. Likewise he imagineth euerie word that she speaketh to be twaine, and full of deceit. And if he euer committed any detraction towardes hir, it is death to him to remember it, imagining to be by the like means deceiued. He wil with coniectures shut vp the waies of the aire, and of the earth. And briefly, the heauens, & earth, the birdes, beasts, and euerie other creature that he thinkes doth hinder his deuises. And to remoue him from this, hope hath no place, bycause in this doing if he find the woman faithfull, hée thinketh that shée espieth that which he doth, and is therefore hédful therin: if he findeth that hée seeketh for, and that he would not finde, who is more dolorous than hée? if peraduenture ye thinke that the embracing her in his armes be so great a delight to him as should mitigate these pangs,

your

your iugement is then fals, bicause such maner of colling bringeth him in choller, in thinking that others aswell as hée hath imbraced hir in the like sort: and if the woman peraduẽture do louingly intertaine him, he dæmeth that shée doth it to the end to remoue him from suche his imaginations, & not for the tru loue shée beareth him. If he finde hir maliciously disposed, he thinketh that shée then loueth an other, and is not content with him. And thus we can shew you an infinit number of other suspicions & cares that are harboured in a iealous person. What shall we then say of his life, but that it is farre more græuous than that of any other liuing creature: Hé liueth beléeuing and not beléeuing, and still alluring the woman: and most tymes it happeth that these iealous persons do end their liues thorow the self same malice, wherof they liue fearfull, & not without cause, for that with their reprehensions they shew the way vnto their owne harmes. Considering then the aforesaid resons, more cause hath your frend that is iealous to sorrowe, than haue you, bicause

The misery of a iealous life.

The conclusion of the quœne vpon the first question

cause you may hope to get, and he liueth in feare to lose that whych he scarsly holdeth for his own. And therfore if he haue more cause of greefe than you, & yet comforts himself the best he can, much more ought you to cõfort your self, and to set aside bewailings that are mẽt for faint hearts: and hope, that the assured loue whych you beare towardes your ladie, shall not lose his due desert: For though she shew her selfe sharpe towards you at this present, it cannot be but that shee loueth you, bicause that loue neuer pardoned any loued to loue: and ye shall know that with the fierce vehement windes, are sooner broken the stubburne okes, than the consenting rẽds.

¶ The sixt question, proposed by a yong gentlewoman.

NExt to Clonico sate a faire gentlewoman apparelled in a black vesture, vnder an honest vaile, who as shee perceiued

ned ꝑ quéne to haue made an end of her words thus began to say: most gracious quéne, I remember, that being a little girle, howe one day I wyth my brother, who was a proper youngman, and of ripe yéres, abode all alone in a garden, wyth out other company: and in tarying there togither, it happened that two young damsels of noble blood, abounding in riches, & borne in this our citie, who loued this my brother verie well, and perceiuing him to be in the saide Garden, came thither, and began a farre off to beholde hym that was altogither ignorant of their purpose. And after a while, séeing him al alone, sauing for me of whome they reckoned not, bycause I was but a little one, thus the one began to say to the other: Wée loue this yong Gentleman aboue all others, neither do know whether he loueth vs or no, yet is it méete that hée loue vs both: so that nowe it is lawfull for vs to satisfie our desire: and to know whether hée loue either of vs, or whether of vs he best loueth, to the end that shée to whom he shal best like of may after remaine his wife

Two damsels amorous of a gentle man he not knowing therof: & that wh ch happened.

out being hindred of ỹ other. Wherfore sith he is all alone, and that wæ haue a méet tyme offred, let vs runne vnto him, and eeh one imbrace and kisse hym, that done, he shall take whether of vs best pleaseth him. These two yong Gentlewomen being thus determined vppon thys resolution began to run their race towards my sayd brother. Whereat hæ maruelled greatly, espyeng thẽ, and séeing in what sort they came: but the one of them or euer she came at vs, by a good way, stayed all bashful, and almost wéeping ripe: the other runne thorow, and came to him, whome she imbraced and kissed, and so sate her downe by him, recõmending her selfe vnto him. And hæ, after ỹ admiration conceiued of hir boldnesse, was somewhat crassed) prayed her as euer she loued hym to tell hym trulie what mooued them thus to doo: She cõcealed nothing from him, the whiche hæ hearing & examining well in his mind ỹ which ỹ one & other had done, knew not how to persuade hymself, whether of thẽ best loued him, neyther yet whether of thẽ he might best loue. And so hauing

at

at that time to depart from them, he after prayd counsel of many of his frends touching this matter: neither hath any one euer satisfied his desire touching y demand. For the whyche cause (I pray you) from whom I assuredly beleeue to haue a true definition of this my question, that yé will tell me whych of these two damsels ought sonest to be loued of the yong man. To this Gentlewoman the queene thus made answere: Truely of the two yong women she as it seemeth loued your brother best, & sonest ought to be loued of him again, that (doubting) bashfuly abode without imbracing him, and why I thus think this is the reson: loue (as we know maketh those alwayes fearful in whom he doth abide: and wher he is of greatest force, there is likewise the greatest feare: and this happeneth, bicause the intent or consent of the person loued cannot be fully knowne. And if it could be knowne, many thynges should be donn, that in fearyng to offend are left undone, bicause the one knoweth that in displeasing is taken away euery occasion to be loued: and with this feare and loue,

The answere of the queene.

Loue is accompanied with feare.

loue, shamefastnesse is alwaies accompanied, & not without reason. Returning then to our question. We saye ỳ it was an act of one vnfainedly enamored, that of the gentlewomans, whereby shée shewed hir selfe both fearefull and bashfull: And that of the other, was rather ỳ part of one both lewd & licentious. And therfore hée beyng of her best beloued, ought the rather (according to our iudgement) to loue her best. Thē answered the gentlewoman: Most curteous quéene, it is true, that where loue abideth with moderation, there feare and bashfulnesse doth altogither frequent, but where hée doth abound in such quantitie as hée taketh away the sight from the most wise (as is already said) I say that feare hath there vno place, but that the motions of him ỳ féeleth the same, are according to him that vrgeth them forwards: & therefore that gentlewoman séeyng her desire before her eies, was so hotly kindled, as all shamfastnesse abandoned, shée ranne straight to him, by whom shée was so vehemently pricked forwards, as till then vnable to abide. The other not so much

The gentlewoman repiyeth to the quéene.

inflamed, obserued the amorous terms, being bashful and remaining behind, as you say. So that then she that ran, loued most, and most ought to be loued again.

The queene to ỹ gentlewoman maketh answere.

Discreét gentlewoman (said the quæne) true it is, ỹ excessiue lone taketh away the sight, & euery other due perscuerãce in things that are ought of his nature, but not in these that belong vnto hym, the whych as he increseth, so grow they. Then howe greater qnantitie of loue is found in any one, so much ỹ more feare (as wé said at ỹ first) is ther also found. And that this is true, the cruell hart of

Biblis.

Biblis, doth manifest the same vnto vs, who how much shée loued, was séene by the sequele therof. For she séing hirselfe abandoned and refused, had not the audacitie to discouer herselfe with her proper wordes, but writing, shée disclosed

Phedra & Hippolito.

her vnstting desire. Lykewise Phedra many tymes gaue the attempt to go to Hippolito, to whom she thought boldlie to speake, and to tel how much she loued him: but the words she had to vtter, no sooner came into her mouth, but they stayed vpon her toong and there died. Oh

how

how fearefull is the person that loueth? Who hath bin more mighty than Alcydes, to whom satisfied not the victorie of human things, but alss he gaue him selfe to beare vp the heauens, and notwythstanding was lastly so enamored, not of a woman, but of a yong wench, a slaue, which he had gayned, as fearing her cõmandements, did like an hũble subiect or seruant, euen the very baseſt things. Also Paris in what he durst not attẽpt neither with eie nor tong, with his finger in the presence of his loue, writing first her name with wine that had bene spilt wrote after, I loue thee. How farre passing al these doth Pasiphæ bring vs a due example of feare, the which without any reasonable intendment, yea & wythout vnderstanding, durst not so much as expresse hir desire to a beast, but with hir proper hands gathering the soft grasse, endeuored herselfe to make him benigne vnto her, oftentimes decking hirself at ỳ glasse for to plese him, & to kindle him in the like desire ỳ she was in, to the end hé might attempt to sẽke that which shé durst not demand. It is not méete for a

Alcydes.

Paris.

Pasyphe.

Shame prescribeth the honour of ladies.

womã enamored, neither for any other, to be prompt and ready, forasmuch as ꝑ great shamefastnesse onely whych ought to be in vs, doth remayne as the garder of our honor. We haue the voice among men (and the truth is so) to knowe better how to hide the amorous flame than they do, & nothyng else ingendreth this in vs, but the great feare whych doth rather occupy our forces than those of men. How many hath there bẽn of them (& peraduenture wꝫ haue known some) whych many tymes haue caused themselues to haue bẽne bidden, to the ende therby they might haue atchẽued to the amorous effects, the whych willingly would rather haue bidden the bidder, before he them, if due bashfulnesse and fear had not detained them: and not onely ꝑ, but euery time that no is escaped theyr mouth, they haue had in their mindes a thousand repentings, sayeng from their hearts a thousand times yea. There remaineth then the like scelerat fire on ꝑ behalf of Semiramis and Cleopatra, the whych loued not, but sought to quiet the rage of their wanton willes, & the same being

Semiramis and Cleopatra.

being quieted, they after remẽbred not themſelues the one of the other. Wiſe marchants vnwillingly doo aduenture at one time al their treaſures to the hazard of fortune, and yet notwythſtanding, they care not to graunt her ſome ſmall portion, the which if they happen to loſe, yet do they feele no greef of mind at all for the ſame. The young woman therfore that imbraced your brother, loued him but a little, & that litle ſhe committed to fortune, ſayeng: This gentleman if I may hereby get him, it is well: but if he refuſe me, there ſhalbe no more but let him take an other. The other that abode all baſhfull, foraſmuch as ſhe loued him aboue all others, ſhé doubted to put ſo great loue in aduenture, imagining leaſt this peraduenture ſhoulde diſpleaſe her, and he ſo refuſe hir, that her greefe ſhould be then ſuch and ſo much, as ſhe ſhould die therof. Let therefore the ſecond be loued before the firſt.

The concluſion of the queene vpon the firſt queſtiõ

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The concluſion of the queene vpon the ſixt queſtiõ

¶ The seuenth question, proposed by Galeon.

A Cléere sunne beame piercing through amongest the grene caues, did strike vpon the aforesaid fountaine, and did rebound the light therof vpon ỹ faire face of the adorned quæne, who was thereby apparelled with that colour, wherof the heanens maketh shew, when as both the children of Latona (from vs hidden) with their starres onely giueth vs light: and besides the splendor it brought to her face, it did so lighten the place, as among the fresh shade it yælded a maruelous luster to the whole company. Further, what time the reflected ray did extend euen to that place where the laurel crowne on hir head on the one side, and the golden tresses on the other, did determine: It so intermingled there amõg with twinings not artificiall, as at the first sight one would haue sayd that ther had issued forth among the grẽn leaues a cleare flame of burning fire, whych did spread in such sort, as ỹ aburn hairs were easily sæne to the standers aboute.

Ga-

Galeon that was peraduenture soner or better awares of this maruellous sight than any of ỹ rest (being set in circle ouer against the quéene diuided onely wyth the water) did very intentiuely beholde the same, almost as though he cared for nothing else: so ỹ he moued not his mouthe to ỹ question that was nowe come to his turne: to whom the quéne therefore (hauing nowe both kept silence a good space as eke contẽted the wittie gentlewoman) thus said: The only desire peraduẽture of the thing which thou beholdest stayeth thé: Tel what is the occasion ỹ holdeth thé thus appalled, as infolowing ỹ order of the rest thou speakest not: It is only (as we beleue) the gazing at our hed, as if ye had neuer séen ỹ same before: Tell vs first, & after as the other, haue propounded, euen so propoũd you. At this sodaine voice Galeon lift vp his minde replete with swét thoughts, somwhat comming to himself, at what time he is wont to do, that through a sodaine feare doth break his golden slæp, & thus sayd: Most noble and renoumed quæne, whose worthinesse it shoulde be im-

possible for me to declare, my mind was so wrapped in gracious thoughts (whē as I did so firmly look at your hed) as in beholding the bright ray, streaming into the fresh fountaine, and rebounding vpō your face, me thought there issued forth of the water, a litle spryte so gentle and gracious to see vnto, as he plucked my minde backe, to beholde that whych hē did, & perceiuing peraduenture, my eies altogither insufficient to behold so great a ioy, he mounted by the clære ray into your eies, & there for a good space made maruellous mirth, adorning the same with a new clærenesse: and after mounting more high. I saw howe he aſcended by this light (leauing his footsteps in your eies vpon your crown, wheras hē together with the ray, kindled (as it sēmed vnto me) a new flame, such a one as I was of yore sēn by Tanaquil, to appēr to Seruius Tullius a little boy whileſt he slept, and so went about your crowne, leaping from sprig to sprig like a little amorous bird, that singing doth visit many leaues, mouing your heart wyth sundry gestures, somtimes wrapping & hiding

hiding himselfe therin, being more merrier euery time he came forth thereof, and therewith (as it seemed vnto me) so iocund in hym selfe, as nothing more, and that singing, or with a sweete voice he vttered these words:

Of the third rolling skie, the benigne babe diuine
I am, enamoured so, to neast in these two eyne,
That doubtlesse die I should, were I of mortall rout:
From twig to twig I twine, to feede this my delight,
These golden Tresses whirling in and out:
My selfe, inflaming my selfe, right
So as with flame I shew, the effect, the potent might,
Of my darts diuine, piercing where I goe,
Ech one wounding, that with sweete sight,
Doth gaze hir in the eies, whereas ech houre loe,
If such hir pleasure be, I there descend adowne,
For of my kingdoms she, queene is of great renowne.

And herewyth he sayd much more, going about as at what time ye called me, and ye had no sooner spoken, but that hee sodenly retired into your eies, the which sparkling like vnto the morning starre gaue a new light that made al the place to shine. Ye haue now heard with what

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foy new thoughts haue ſtayed me foꝛ a time. Philocopo and the reſt maruelled not a little hereat, and turning their eies towards their quéene, ſaw that, whyche to heare ſéemed to them impoſſible. And ſhe that was attyꝛed with humility, liſtned to the woꝛds that were truly repoꝛted of hir, and abode with a ſtable countenance, making no anſwere at all.

And therefoꝛe Galeon ſpeaking in this wiſe, followed with his queſtion: Moſt gracious quéene, I deſire to know whether a man ought to be enamoꝛed foꝛ his delight oꝛ no? And to demande this, many things moue me, both ſéene, heard, and helde thꝛough the ſundꝛie opinions of many. The quéene beheld Galeon a good while in the face, and afterwards, after a certaine ſigh, thus made anſwere: It is conuenient we ſpeake againſt that whych with deſire wé ſéke to follow. And truely that whych you in aſking do pꝛopound in doubt, ought to be manifeſt to you. In anſwering you therfoꝛe there ſhall be kept the begun oꝛder. And he whoſe ſubiects we are, pardon vs the woꝛds, that we, as cõſtrained

thꝛough

through force of iudgement, ſhall (more ſoner than willing) ſay agaynſt hys diuine maieſtie, leaſt thereby his indignation do fall vpon vs. And you that likewiſe as wel as we are his ſubiect, with a bold minde giue eare vnto them, neyther do you for all that chaunge your purpoſe at all. And to the ende that ſo much the better, and with a more apparant intendment our wordes may be receiued, we will ſomwhat digreſſe frō our matter, turning agayne therevnto as briefly as poſſible we may, and thus we ſay: loue is of three ſorts, through which three al other things are loued, ſome thorow the vertue of one, & ſome through ỹ power of an other, according as is the thing loued, and likewiſe the louer. The firſt of the which 3 is called honeſt loue: This is the good, vpright, and loial loue the which of all perſons ought to be receiued: This the high & firſt creator holdeth linked to his creatures, and them he kyeth therwith vnto him. Through this, the heauens, the world, realmes, prouinces and cities do remaine in their ſtate: through this we do merit to be eternall

poſſeſ-

possessors of the celestiall kingdome: and wythout this is lost al that we haue in power of well doing. The second is called loue for delight: And this is hée, whose subiects wée are: This is our god, him we do worship, him we do pray vnto, in him do we trust, that he may be our contentation, and that he may fully bring our desire to passe: Of this is put the question, wherevnto we shall duely answere. The third is loue for vtilitie, of this loue the worlde is replenished more than of any of the other thinges. This is coupled with fortune, whilest she tarrieth, he likewise abideth, but if they part, he is then the waster of many goods. And to speake vnreasonably, he ought to be déemed rather hate than loue. Now as touching the propounded question, wée néede to speake neither of the first, nor of the last: we will speake of the second, that is, of loue for delight, to whome truly, no person that desireth to leade a vertuous life, ought to submit himselfe, bicause he is the depriuer of honors, the bringer of troubles, the reuealer of vices, the copious giuer of

vaine

baine cares, and the worthie occupier of the libertie of others, a thing aboue al things to be held moſt deare. What is he then regarding his owne wealth (beéing wiſe) that will not flée ſuch a gouernment? Let him that may, liue frée, followyng thoſe things that dow euerie way increaſe his libertie, and let vicious gouernors gouerne vicious vaſſals. I did not thinke, ſayd Galeon then, to giue occaſion through theſe my words, to the leſning of this our diſport, nor to diſquiet the regiment of our lord loue, neither yet to trouble the minds of any others, but did rather imagine (you defining it according to the intent of me and many others) that ye might therby confirm thoſe that are his ſubiects wyth a valiant minde, and inuite thoſe which are not, with a greédie appetite: but I ſée that your intent is all contrary vnto mine, bycauſe you with your words dow ſhew to be three ſorts of loue, of the whych three, the firſt and the laſt, I conſent they be as you ſay. But the ſecond, which anſwereth to my demaund, yée ſay it is as much to be fled, as I holde

opinion,

opinion, it is (as the increaſer of vertue) to be folowed of hym that deſireth a glorious end, as I beleue to make apparẽt vnto you by this that followeth. This loue, of whome we reaſon (as it may be manifeſt to all the worlde, bycauſe we proue it) dooth worke this propertie in humane hearts, that after that it hath diſpoſed the minde to a thing which pleaſeth, it ſpoileth the ſame of all pryde and of all fiercenes, making them humble in ech doyng, as it is manifeſt vnto vs by Mars, whom we finde, that in louyng Venus became of a fierce and ſharpe duke in battell, a moſt humble and pleſant louer. It maketh the grædie and couetous, liberall and courteous. Medea the moſt careful hider of her art, after ſhe felt hys flames, liberally yælded her ſelf, her honor, and her arts to Iaſon. Who makes men more diligent to high attempts than he? And what he can do, behold by Paris and Menelaus. Who furthereth forward ỹ angry fiers more than doth hé? He ſheweth vs how oftentyms the anger of Achilles was queted through the ſwéte prayer of Polixena.

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he aboue all others maketh men courageous and strong. Neither know I what greater example may be giuen vs, than that of Perseus, who for Andromaca did make a maruellous proofe of his vertuous force. He decketh all them that are by him apparelled, with excellent qualities, with ornat talke, with magnificence, and with pleasantnesse. He I say bestoweth vpon all his subiects fineneſſe and gentleneſſe. Oh how many are the good things whych procéde from hym? Who moued Virgil? who Ouid? who the other poets to leaue of them selues eternall fame in those their holy verses, the which (if he had not bin) should neuer haue come to our eares, but he? What shal we say further of hys vertues? but that he was able to giue such a swéeteneſſe to Orpheus harpe, as after that he had called to that sound, all the woods, standers about, and made the running streames to stay, & to come into hys presence in milde peace the fierce lions togithers, with the faint hearted Harts, and all other beasts, he made likewyse the infernal furies quiet, & gaue rest, &

swéet-

swéeteneſſe to the troubled ſoules, and after all this the ſound was of ſuch vertue, as he attained to haue againe hys loſt wife. Then is he not the chaſer away of honor as you ſay, neither the giuer of vnfitting troubles, nor the prouoker of vices, nor the diſpoſer of vaine cares, nor the vnworthy vſer of the libertie of others. So that euery one of whom he maketh none accompt, and is not as yet his ſeruant, ought with all their wit and diligence, to indeuor and to occupie themſelues in the attaining the fauor of ſuch a lord, and to become hys ſubiect, ſith through him hée becommeth vertuous. That which pleaſeth the gods and men of greateſt ſtrength, ought likewiſe to pleaſe vs. Let ſuch a lord therefore be loued, ſerued, and liue alwayes in our mindes. Greatly deceyueth thée thine opinion, ſaid the quéene, and it is no maruell, bicauſe as farre as we vnderſtand, thou art ſo farre enamored, as none the like, and wythout doubt the iudgement of the enamoured is mérely falſe, bycauſe as they haue loſt the ſight of the eyes of their minde,

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so haue they banished reason as their vtter enimie. And for this cause it shall be conuenient, that wé against our wyll speake of loue, the which grieueth vs, sith wé be hys subiects. But yet to pluck thé from thine error, we shal turne our silence to a true report, and wil therfore that thou knowe, ỳ this loue is nothing elle than vnreasonable will sprong of a passion entred the heart through a wanton pleasure that is opened vnto the eies, nourished with ydlenesse, by the memorie and thoughts of foolish minds: and many tymes in how much it multiplieth, so much it taketh away the intẽt of him in whom it abideth, from thinges necessarie, and disposeth the same vnto thynges vnprofitable. But bicause that thou through example giuyng dost indeuor thy selfe to shew, that all goodnesse and all vertue doth proceed from him, we will proceed to the disprowes of thy prowes. It is no part of humilitie vniustly to bring vnto a mans selfe, that which belongeth to another, but rather an arrogancie & an vnfitting presumption: The which thing Mars (whome

thou makest through loue to become humble) assuredly vsed in taking away from Vulcan, Venus his most lawfull wife. And without doubt this humilitie, that appeareth in the face of louers doth not procéde of a benigne heart, but taketh roote from guile and deceipt, neyther makes this loue the couetous liberal, but when as such abundance as thou laiest to haue bin in Medea, doth abound in the hart, and doth depriue the same of the sight of the minde, and most foolishly is become prodigal of things heretofore duly estæmed deare, and not giuing the same wyth measure, but vnprofitably casting them away, beléeueth to please, and displeaseth. Medea nothyng wise of her prodigalitie, in short time repented very much wythout vtilitie, and knewe that if shée had modestly vsed those her déere gifts, she should not haue come to so vile an ende. And that soliciting that purchaseth or worketh hurt to the solicters, as it séemeth to vs, ought not any wayes to be sought for: for much better is it to stand idle, than worke harue. although that neither the one nor the other

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is to be praiſed. Paris was a ſolicitar to his own deſtruction, if he beheld the end of his ſoliciting. Menelaus as reſō was became diligent, not for loue, but to recouer his honor loſt, as ech diſcreet perſon ought to do. Neither yet is this loue a meane to mitigate anger, but the benignitie of minde, the hunt being paſt that induceth it, makes it to become nothing, and remitteth the offence againſt whome it is angry. And yet louers and diſcreet perſons were wont at the prayers of the perſon loued, or of ſome friend to forgiue offenſes, to ſhew them ſelues curteons of that which coſt thē nothing, and to make the crauers thereof beholding vnto them. And in this ſort Achilles many tymes ſhewed hymſelfe to expell from him this congeled anger: likewiſe it ſeemes that this makes men corageous and worthy: but thereof I can ſhew you the contrary. Who was a man of greater valor than Hercules, and yet beeing enamored, became vile & forgetfull of his force, ſo that he did ſpin threed wyth the women of Iole? Aſſuredly in things, wherein occurreth no daunger,

a moſt hardie people are the enamored, and wherin danger happeth, they ſhew themſelues in apparance hardie, and put themſelues forward, neither doth loue, but little wit allure them ſo to do, to the end they may after haue glorie in the ſight of their loues, although it happeth very ſeldome, bycauſe they doubt ſo muche the loſing the perſon loued, that they are rather contented to be held vile and of little courage, than to giue themſelues to perill. And yet wée doubt not but this loue repoſeth all ſwætneſſe in Orpheus harp. Wée agrée that it is true that thou haſt ſhewed, ỳ truely in generall loue lodeth the tongs of his ſubiects with ſuch a ſwætneſſe, and wyth ſo manie intiſements, as they many times would thereby make the ſtones turne vp ſide downe, ſo that to intiſe is not onelie the propertie of wauering and inconſtant men, but of vile men. How ſhall wée ſay, that ſuch a lord ought to be followed, through the good propertie of the follower? Aſſuredly he (in whome hée abideth) maketh wiſe and profitable counſels to be deſpiſed. For it was euil with

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the Troians, ẏ thoſe of Caſſandra were not heard of Paris. He maketh likewiſe his ſubiects to forget and deſpiſe their good fame, the which ought to remaine to vs all on earth after our deaths, as an eternall heire of our memorie. And how much theſe aforeſaid did contemne the ſame, Egiſtus may ſerue for an exãple: although Scilla wrought no leſſe hurt than Paſiphæ. Is not he the occaſion that doth breake the ſacred bonds of ẏ promiſed pure faith? Ye truly what had Ariadne done to duke Theſeus, wherby contaminating the matrimonial bands, and giuing hymſelfe and his promiſed fayth to the winds, hé ſhould abandon hir poore miſer among the deſert rocks? A litle pleaſure in gazing in the eyes of Phedra was occaſion to celerat ſo much euil, and of ſuch requitall for the receyued honor. In him alſo is found no law: and that it is true may be ſéne by the doings of Tereus, who hauing receyued Philomena from hir pitifull father, and carnally knowne her, made no ſtay to contaminate the moſt holie lawes matrimonially contracted betwéne hym

and Progne ỹ sister of Philomena. This also calling and causing himselfe to be called a god, occupieth the reasons of the gods. Who could euer fully wyth wordes shew the iniquitie of him? He (to speake brefly) leadeth them that follow him to all euilles: and if by happe hys followers do any vertuous act (whyche happeneth very seldome) wyth a vicious beginning they beginne it, desiring therby to come very quickly vnto the desired end of their lothsome willes, the whyche may be rather said vices, than vertues, forsomuch as that is not to be hæded onely which man doth, but with what mynd it is done, and so according to the will of the worker, to repute the same vicious or vertuous, because that neuer of an euill rote sprang a good tre, nor from an euill tre good fruit. This loue then is lewd and naught, and if hé be naught, he is to be fledde. And who that flæeth thyngs euil, of consequent followeth the good, and so is both good and vertuous. The beginning of this loue is none other thing than feare, the sequele is sinne, and the end is griefe and noy:

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it ought then to be fled, and to be repro-
ued. and to feare you to haue him in you
bycauſe he is violent, neither knoweth
he in any of hys doyngs to kæp meſure,
and is altogether voide of reaſon. Hæ
is wythout all doubt the deſtroyer of the
mindes, the ſhame, anguiſh, paſſion,
græfe, and plaint of the ſame, neuer con
ſenteth that the heart of whome that
lodgeth hym be wythout betterneſſe,
who wyll then prayſe that hæ is to be
followed, but fooles? Truely if it were
lawfull wæ would willingly lyue wyth-
out him: but of ſuch an harme wæ are
to late awares, and therefore it is con-
uenient for vs, ſith wæ are caught in
hys nets to folow his lyfe, vntyll what
tyme as that light whych guyded Ae-
neas out of the darke wayes, flæing
the perillons fires, may ap-
pære to vs, and guide
vs to hys plea-
ſures.

¶ The eight queſtion,

proposed by a yong gentlewoman named Pola.

N the right hãd of Galeon was ſet a faire gẽtlewoman named Pola, pleſant, & yet vnder an honeſt couerture, who after the Quéne blend, thus begàn to ſay: O noble quén ye haue domed at this preſent, that no perſon ought to followe this our lord loue, and I for my part conſent therunto: but yet ſith it ſéemes to me vnpoſſible, that the youthfull race both of men & women ſhuld be run ouer wythout thys benigne loue: I gather at this preſent, ſetting apart (by your leaue) your ſentence, and to be enamored is lawful, taking the euil doing for due working: And in following the ſame, I deſire to knowe of you, whether of theſe two women ought rather to be loued of a yong man, both two pleaſing him alike, eyther ſhe that is of noble blod, and of able kinſfolke, and copious of hauyng much more than the yong man, or the other that

Of what degrees one ſhuld chooſe hes lou. r.

that is neither noble noꝛ rich, noꝛ of kinſ folks ſo abounding as is the yong man: To whome the quæne thus made anſwere: Faire gentlewoman, admitting the caſe that both man & woman ought to follow loue as we haue beſoꝛe affirmed, we giue iudgement, that in howe much the woman is richer, greater, and moꝛe noble than the yong man, of whatſoeuer degreé oꝛ dignitie hé be, euen ſo ſhe ought to be rather preferred to the loue of a yong man, than ought ſhe that hath any thing leſſe thã he: bicauſe más mind was created to folow high things. And therefoꝛe hé muſt ſéke rather to aduance, than any ways to imbaſe himſelf. Further, there is a common pꝛouerbe, whych ſaith:

The quænes anſwere.

The good to couet better t's,
Than to poſſeſſe that which bad is.

Wherefoꝛe in our iudgement, thou art better to loue the moſt nóble, and wyth good reaſon to refuſe the leſſe noble. Thẽ ſaid pleaſant Pola, noble quæne, I wold haue giuen another iudgement (if it had béene to me) of this queſtion, as ye ſhall heare. We all naturally do rather deſire

The contrary opinion of Pola with hir reaſons.

ſtre ſhort and briefe, than long and tedious troubles, and that it is a leſſe & more præſe trouble to get the loue of the leſſe noble, thã of the more noble is manifeſt. Then the leſſe ought to be followes: for as much as the loue of the leſſe may be ſayd to be already won, the which of the more is yet to get. Further many perils may follow to a man louing a woman of a greater condicion than himſelfe is of, neither hath he laſtly therby any greater delight than of the leſſer. For wée ſée a great woman to haue many kinſfolks, & a great family, & them al as diligent héders of her honor to haue an eye vnto her, ſo ẏ if any one of them happen to eſpie thys loue, therof may folow (as we haue already ſayd) great perill to the louer, the whych of ẏ leſſe noble can not ſo lightly come to paſſe: & theſe perils ech one (as he is able) ought to flée, for as much as who ẏ receiueth harme is ſure thereof, & who that hath donne it, laugheth him after to ſcorn, ſayeng hé ſpédes wel, where he liketh, there let him loue: yet dyeth he more than once. But howe that once happeneth, where, and for what

what occaſion, beſides ech one ought to take good hæde: it is very credible that a gentlewoman will lightly eſtæme of hym, for that shæ will deſire to loue one more noble or greater than hir ſelfe, and not one inferior to her ſelfe: wherby ſeldome or neuer, hæ ſhal attaine his deſire. But of the leſſer ſhall happen the contrary, bycauſe that ſhæ wil glory to be loued of ſuch a louer, and will indeuor her ſelfe to pleaſe him, to the ende to nouriſh loue, and yet if this were not, the power of the louer only might be able wythout feare to bring to paſſe to fulfill hys deſire. Wherefore I gather, that the leſſe noble ought to be preferred in loue before the more noble. Your iudgement deceiueth you (ſayde the quæne) to the faire gentlewoman, bycauſe loue is of thys nature, that howe much the more one loueth, ſo much the more he deſireth to loue. And thys may be ſæne by them, that through loue fæle the greater græfe, the which although it trouble them not a little, yet loue they continually the more: neither doth any one from hys heart, although hæ

The queens ſolution vpon ỹ eight queſtion.

hæ make great apparance in words, desire thereof a spædie end. Then as small troubles are sought for of the slouthfull, of ỹ wise, things that are attained with most trouble, are held most deare and delightfull. And therefore in louing the lesse woman, to get hir, shuld be (as you say) little trouble, and the loue both litle and short, & shuld be followed as though one in louing, would desire to louc lesse and lesse, which is cõtrary to the nature of loue, as wæ haue sayd. But in louing the greater, that is gotten with trouble, happeneth the contrary: bicause, that as in a thing dearely gotten with trauaile, is reposed al diligẽce to the wel hæding of the gained loue, euen so is shæ euerie houre the more loued, and the lõger doth continue the delight and plesure therof. And yet if ye will say that all the doubt is of their kinsmen, we will not deny it, for this is one of the occasions. Wherefore, it is a trouble to haue the loue of one of these great women: but notwithstanding the desert in such cases procæd by a secret way. And we doubt not, but that the honour both of the greatest

and

and meanest woman is by some of their kinsfolks according to their power looked to, in such sort, as a fole may come to an euill aduenture, louing aswell in a base, as in a noble stocke. But what shal he be ỳ wil passe Pesistrato in cruelte, hauing offended them which loued hym, without forethinking ỳ which he shoulde afterwards haue done to those that had had the same in heart? In sayeng also, that louing a greater woman than hym selfe, he shall neuer be able to come to the end of his desire, bicause the woman coueteth to loue one greater than hir selfe, and therefore will make of him no estimation at all: ye shew your selfe to be ignorant that the meanest man (in what belõgeth to naturall vertues) is of greater and better condicion, thã the noblest woman of the world. Whatsoeuer man thẽ then desireth, she desireth him that is of greater and better condicion than hir self, bicause the vertuous or vicious life maketh many times ỳ meane great, and the great meane. In as much therefore as any woman shall be solicited by any man in due sort, euen so without doubt

The cruelty of Pesistratus.

The meanest man of better condicion than the noblest woman.

doubt she shal yéelo to his desire, though the great wyth moze trouble than the meane. For we sée the soft water with a continuall fall to breake & pierce the hard stone: and therefore let none dispaire to loue. For so much goodnesse shall followe hym that loueth a greater woman than hymselfe, as hée shall indeuor hymselfe to please hir, to haue decent qualities, the company of noble personages, to be ornate of swéete talke, bold in enterprises, and sylendant in apparell, and if he shall attaine to greater glorie, the greater delight shall he haue of minde, likewise he shal be exalted wyth the good report of the people, and reputed of a noble minde. Let him therefore followe the most noble, as we haue alredy sayd.

The queene concludethe that we shoulde rather loue the more the noble woman. than the lesse noble.

The ninth queſtion,

propoſed by Feramont duke of Montorio.

NExt vnto pleaſant Pola ſate Feramont duke of Montorio, who after the quæne had ſayd thus began: I conſent that it be conuenient to loue, that ye haue alredy fully anſwered thys gentlewoman to her queſtion. And that a man ought to loue rather a more noble woman than a leſſe noble than hymſelfe, may very well be yelded to, through the ſundry reaſons by you ſhewed touching the ſame. But forasmuch as there are ſundrie gentlewomen of ſundry ſorts attired with diuerſities of habites, that (as it is thought) doo diuerſly loue, ſome more, ſome leſſe, ſome more hotly, & ſome others more luke warme: I deſire to vnderſtād of you, whether of theſe thræ, a yong mā to bring his deſire to a moſt happie end, ought ſoneſt to be enamoured of, either of hir ẏ is maried, or

whether is to be choſed in louing e tuer the wife, the w dowe, or the maide.

or of the mayd, or of the widowe: To whome the quæne made this anſwere: Of the thræ, the one, that is, the maryed woman, ought in no wiſe to be deſired, becauſe ſhe is not hir owne, neyther hath libertie to giue hir ſelfe to any: and therfore either to deſire hir, or to take hir, is both to commit an offence agaynſt the diuine lawes, as alſo againſt the lawes naturall & poſitiue, the offending wherof is to hcape vpon our ſelues the diuine anger, and by conſequent, heauie iudgement. Howbeit, who that gropeth not his conſcience ſo farre inwardly, doth oftentymes ſpæde better in louyng hir, than of any other of the two, either maid or widowe, in as much as he (although ſuch loue ſomtimes be with great peril) is to haue the effect of his deſire. And why this loue may diuers times bring the louer to his deſire, ſoner thã ỹ loue of the others, this is ỹ reaſon: It is manifeſt, that in how much more the fire is blowne, ſo much the more it flameth, & wythout blowyng, it becommeth dead. And as all other things through much vſe do decay, ſo contrariwiſe luſt ỹ more

The quæne's anſwere.

it

it is vſed, the moze it increſeth. The wi-
dow in that ſhe hath bene a long tyme
without the like effect, doth fele ẏ ſame
almoſt as though it had neuer bene, and
ſo is rather kindled wyth the memozie
thereof, than wyth any concupiſcence at
all. The mayd that yet hath no ſkil ther
of, neyther knoweth the ſame but by i-
magination, deſires as it were one luke
warme: and therfoze ẏ maryed woman
kindled in ſuch paſſions, doth moze
thã any of the others deſire ſuch effects.
What time the maryed are wont to re-
ceyue from their huſbands outrageous
wozds oz deds, whereof willingly they
would take reuenge if they might, ther
is no way left moze readier vnto them,
than in diſpite of their huſbands to giue
their loue to him, by whom they are al-
lured to receiue the like. And although
it be expedient that ſuch manner of re-
uenge be very ſecret, ẏ no ſhame growe
thereby, nethelelſe are they yet content
in their mindes. Further, the always v-
ſing of one kind of meat is tedious: and
we haue oftentymes ſeene the delicate
meats left foz the groſſe, turning after-

wards vnto the same againe, what tyme the appetite hath bene satisfied of the others. But bicause (as we haue sayd) it is not lawfull through any vniust occasion to desire ỳ which is another mans, wé will leaue the marryed to theyr husbands, and take the others, whereof a copious number our citie doth set before our eies. And wé would in bestowing our loue, rather seeke the widows than the rude maydes, grosse for such a mistery, and that are not wythout great trouble (the whych in widows néedeth not) made able to a mans desire. Further, if mayds loue, they know not what they desire, and therefore they dow not followe wyth an intentiue mynde, the steps of the louer as do the widowes, in whome nowe the antique fire taketh force, and maketh them to desire that which through long abuse they had forgotten: so that to come to such effect, they (too late) bewéepe the lost tymes, and the solitarie long nights, the whych thei haue passed in their widowish beds. These are therefore (as it séemeth vnto vs) rather to be loued of them in whom

The widow is to be loued before the maid.

is the libertie to ſubmit themſelues vn-
to others, than any of the reſt. Then
anſwered Feramont: Moſt excellent
quéene, what yée haue ſayd of the mar-
ried, I had determined in my minde,
that ſo it ought to be: and now hearing
the ſame from you, I am the rather aſ-
ſured thereof. But touchyng the mayds
and widowes, I am of the contrary o-
pinion, bycauſe (ſettyng the married a-
part, for the reaſons by you alleaged)
it ſæmeth vnto me very good, that the
mayd rather than the widow ought to
be deſired: For as much as the loue of
the maid ſæmeth more firme and aſſu-
red than that of the widow. For the
widowe wythout doubt hath already
loued one other tyme before, and hath
ſæne and felt many thyngs of loue, and
knoweth what ſhame may follow there-
of: and therfore knowyng theſe thinges
better than the mayd, loueth faire and
ſoftly: and doubtyng and not louing
firmly, deſireth now this and nowe that
and knoweth not to whether (for hir
moſt delight and greateſt honor) to link
hir ſelfe, for ſometymes ſhée will neither

The con-
trary opi-
nion of Fe-
ramont.

the one nor the other: so that deliberation doth wauer in hir mynd, neyther is the amorous passion able to take there stability: but to the mayd these thynges are altogether vnknowne. And therefore as she persuades hir self wyth good aduisement, that of many yong men she greatly pleaseth one, so without further examination shee maketh choice of hym as of hir louer, and to hym onely disposeth her loue, not knowing how for hir pleasure to shew any contrarie act, neyther is there for the more sure tyeng of the louer, any new deliberation by hir sought forth touching hir loue, so that she is then pure at the will and pleasure of hym that simply pleseth hir, & quickly disposeth hir wounded heart, him only to serue as lord. The which thyng (as I haue already sayd) happeneth not of the widow, and therefore is the other the rather to be followed. Further, with more efficacie the mayd tarrieth those thynges that neuer anye one of her sorte hath seene, heard, or proued. And yet she desireth more to see, heare, & proue thē, than who that hath many tymes both seene.

The constancie of maids in loue.

ſéne, heard, and proued them, and this is manifeſt. Among the other occaſions for the whych our lyfe doth greatly delight vs, and is deſired to be long, is for to ſée new thinges, ſuch as wée haue yet neuer ſéne before. And alſo for to ſée thynges moſt newe wée haue a great delight to runne with a diligent paſe to that, whych we aboue al other things do indeuor our ſelues to flée, that is, death, the laſt ende of our bodyes.

The maid knoweth not that delightfull coniunction, through the whych wée come into the world, and yet is it naturall to euerie creature through a deſire to be drawne therevnto. Further, ſhée many tymes hath heard from them, that know what manner a thing it is, howe much ſweetneſſe doth conſiſt therein, the which wyth words haue gyuen fire to the deſire, and therefore drawne of nature, and of a deſire to proue the thing of hir not as yet proued, doth through the words which ſhée hath heard, deſire boldly wyth a kindled heart this concourſe. And wyth whome is it preſumed to be had but only wyth him, whom

shée hath already made lord of hir minde? This heat shall not be in the widow, bicause hauing once proued and felt what maner a thyng it was, shée is thereby prouoked thereunto: So that the maid then shall loue more, and be more diligent (through the reasons aforesayde) to the pleasure of hir louer, than the widowe. To what ende shall wée then wade anie further in séekyng that the maid ought not rather to be loued than the widow? You, said the quéen, reason well, and very well you defend your iudgement: But yet wée will shew you with apparant reason, how you likewise ought to holde the same opinion, that wée do holde of thys contention, if with a straight eie you looke vnto the nature of loue. Thus in the maid as in the widowe, and so in the widowe as in the maid we doo sée him to be firme, strong, and constant, and that this is true Dido and Ariadna, wyth their doings haue left vs an exãple. And whereas this loue is neither in the one nor in the other, none of the aforesaid operations will thereof followe. Then is it

The quenes solution vpon the ninth question.

conuenient that eache one of them doo loue, if we will haue that to folow, wher of both you and I haue already talked. And therefore in louyng either mayd or widowe wythout going about to ſéke whether of them is moſt diſcréetely enamored (as we are certain of the widow) we ſhall ſhewe you howe the widowe is more diligent to the pleaſure of the louer than is the maid. For doubtleſſe among thoſe thyngs that a woman eſtéemeth deare aboue the reſt, is hir virginitie: and thys is the reaſon, bycauſe therein conſiſteth all the honour of her followyng life. And wythout doubt ſhé ſhall neuer be ſo much vrged forwardes to loue, as ſhe ſhall not willingly be curteous thereof, but yet to him onely, to whome ſhé beléeueth to be coupled as wife through the matrimoniall lawe. And therfor we go not about ſéking for this: for there is no doubt but that who will loue to marie, ought rather to loue the mayd than the widuw, bycauſe ſhé ſhalbe ſlow and negligent in giuing her ſelfe to him that loueth hir not (if ſhé know it) to that effect. Further, maydes

Maids ought not to loue but in reſpect of mariage.

are generally fearefull, neither are they ſubtile enough to finde the wayes and meanes, whereby they may take the ſtolne delights. But the widow of theſe things maketh no doubt at all, becauſe that ſhe already hath honorably giuen that which the other tarryeth to giue, & beeing without the ſame, doubteth not in giuing hir ſelfe to another, that token which may accuſe: Whereby afterwards ſhe becommeth the more aduenterous, becauſe (as is ſaide) the cheefeſt occaſion that bringeth doubt, is not in hir: beſides ſhe knoweth better the ſecret wayes, and ſo putteth them in effect. In that which you ſay, that ꝑ maid as deſirous of a thing whych ſhe neuer proued, may be made more diligent to this than the widow, that knoweth what maner a thing it is: therof the contrary. Maids do not at the firſt tyme for their delight, run to ſuch effect (although the thing ꝑ delighteth, the oftner it is ſeene, heard, or felt, the more it pleaſeth, and the more carefull is euery one to follow the ſame) becauſe it is then more noiſom than pleaſant to thē. Thys thing wherof

wō

wé reaſon, doth not followe the ozder of many other thyngs, that once oz twice bæyng ſæne, are afterward no moze deſired, but rather the oftener it is put in effect, wyth ſo much the moze affection it coueteth to returne, and moze deſireth he the thyng whom it pleaſeth, than doth hé whome it ought to pleaſe, and hath not as yet taſted therof. Wher foze the widow forasmuch as ſhe giueth leaſt, and is beſt able to giue, ſhé ſhall be the moſt liberall, and the moze ſooner than the maid, that muſt giue the deareſt thing ſhé hath. Alſo the widow ſhall be ſooner dzawne (as wé haue ſhewed) than the maid to ſuch effects.

For which occaſion, let the widow be rather loued than the maid.

The tenth queſtion,
propoſed by Aſcaleon.

IT was conuenient that Aſcaleon, who in circle ſate next to the duke Feramont, ſhould now pꝛopound: & therfoꝛe thus he ſaid: Moſt excellent quæne, I remember that there was heretofoꝛe in this our city a fayꝛe and noble gentlewoman left the widowe of a woꝛthy huſband, the which foꝛ that hir maruellous beauty was of many a noble yong gentlemã beloued. And of thoſe many, there were two gentlemen courragious knights, each one in what hée could did indeuoꝛ himſelfe to attaine hir loue. And while this cõtinued, by chance it hapned, that vniuſt accuſation was bꝛought agaynſt hir, by certaine of hir kinſfolkes befoꝛe the magiſtrat, & after by falſe euidence pꝛoued, thꝛogh which vntrue pꝛoceſſe ſhée was condemned to the fire. But bicauſe the conſcience of ỹ iudge was perplexed, foꝛ that it ſéemed him, as it were to know ỹ vniuſt pꝛoofe, hé was willing to commit hir lyfe vnto the

the gods and to fortunes happe, and so tyed such a condicion to hys giuen sentence, as after the gentlewoman should be led vnto the fire, if any knight could be found the whirh would combat in the defense of hir honour agaynst hym that would maintaine the contrary, and should happe to ouercome, shée should then be frée, and if the contrary, to be burned according to ẏ déemed sentence. As the condicion was vnderstood of hir two louers, and by chance sooner knowen to the one than to the other: Hée which knew the same soonest, foorthwith tooke him to his armour, mounted on horsebacke, and came into the fæld, gainsaying him that would come and maintaine ẏ death of the gentlewoman. The other that somewhat later than the first vnderstood of this sentēce, and hearing how that the knight was alredy in field in hir defence, neither ẏ there was then place for any other to go thither in that enterprise, & therfore not knowyng herein what to doo, became very sorowfull, imagining, that through his slacknesse hée had lost the loue of the loued gentle-

Two knights amorous of one gentlewoman, did in sundry wise shew their loue.

gentlewomān, and that the other iustly had deserued the same: and whilst hé thus sorowed hys mishap, he bethought him, that if he before any other should go armed into the field, sayeng that the gentlewoman ought to die, and so suffer hymselfe to be ouercome, he myght thereby cause hir to escape, and so accordyng to hys deuise, he put the same in effect. The gentlewoman hereby escaped, & was deliuered frō perill. So that then after certain days, the first knight went vnto hir, and recommended hym selfe to hir, putting hir in remembrance how that he to preserue hir from death, had a few days past offered hymselfe to the perill of death, and thanks be to the gods, and to hys force, hé had deliuered both hir and hymselfe from so hard an hap: Wherupon it would please hir, according to his desert to giue hir loue, the whych aboue all thyngs he had alwayes desired. Afterward wyth the like prayers came the second knight, sayeng that for your sake I haue hazarded my lyfe, and because you should not die, suffred my selfe to be ouercome, wherupon

I haue purchaſed to my ſelfe eternal infamie: wheras I contrariwiſe with incountring your ſuretie, and wyllyng to vſe my force, might haue bene able to haue gotten the honor of the victorie. The gentlewoman thanked ech of them very benignely, promiſſing them both due recompenſe for the receaued ſeruice. And now they being departed, ſhe abode in great doubt to whether of them ſhe ſhuld rather giue hir loue, to the firſt, or to the ſecond, and therefor prayeth councell of you, on whether of them ye would ſay, that ſhe ought ſoneſt to beſtowe the ſame. Wel deeme (ſaide the quene) that the firſt is to be loued, and the laſt to be left: bycauſe the firſt vſed force, and ſhewed his aſſured loue in diligent ſort, giuing hymſelfe to euery peril, that might happen through the future battell euen vnto the death, whereby it might very wel haue folowed, forasmuch as if ſuch a battell to be done agaynſt him, had ben as lawfull to any of the enimies of the gentlewoman, as it was to the louer, he had bin in perill of death for his defence: neither was it manifeſt

The quenes iudgement vpon the contrarie doings of the two knights.

nifest to him, that one shoulde come agaynst hym, that would suffer hymselfe to be ouercome, as it happened. The last truly went well aduised not to die, neither to suffer the gentlewoman to die. Then, forasmuch as he put least in aduenture, he meriteth to gain the lesse. Let the first then haue the loue of the faire gentlewoman, as the iust deserner thereof. Ascaleon sayd: O most prudent quéne, what is that you say? Doth not one time suffise to be rewarded for well doyng, wythout crauing further desert? Truely yes. The first is wel requited, with beyng of euery one honored for the receiued victorie: and what greater reward merceth héé than honor the reward of vertue? the receiued honor did suffice for a greater matter than héé did. And he that with all hys wit came well aduised, ought héé to be vnrecompensed? and further, héé to be of euerie one euil spoken of, hauing nothing lesse than the first holpen the gentlewoman to escape? Is not the wit to forese euery bodily force? How so? If this man with all his wit came for the safetie of

Ascaleon contrarieth the quéne.

the

the gentlewoman, ought hée for hys deſert to be reiected? God forbid it ſhuld ſo be. If he knewe not the ſame ſo ſoone as the other, this was not through negligence: for if perhappes he had knowne it before the other, hée would haue run to that which he tooke diſcretly for the laſt remedie: whereof reward iuſtlie ought to folow, the which reward ought to be the loue of the gentlewoman, if rightly ſhée ſée vnto him: and yet you ſay the contrarie. God defend from your minde (anſwered the quéene) that vice come to a good end merit the ſame reward that vertue doone to the like ende meriteth: Vnt rather in as much as vice deſerueth correction, ſo no worldlie deſert can iuſtlie ſatiſfie vertue. Who ſhall deny vs to beléeue (although wée cannot manifeſt the ſame with apparãt reaſon) but that the laſt knight as enuious of the good turn he ſaw prepared for the other, was moued to ſuch an enterpriſe, to the end to diſturbe the ſame, and not for the loue he bare to the gentlewoman, and yet his deuiſe failed him. He is a fole, that vnder the colour of an enimie,

The quæenes ſolution of the tenth queſtion.

enimie, doth indeuor himselfe to the end to receiue recompense to helpe another. Infinite are the waies wherby it is possible inough for vs to shewe at the first with open friendship the loue that one of vs beareth toward the other, without shewing our selues as enimies, and after wyth coloured words to make shew to haue profited. That whych we haue sayd may now suffise you for answere, whom old age more than any thing else, ought to make discreet. And we beleeue, that when your minde shall haue duely digested these things, ye shall not finde our iugement guilefull, but true, and to be followed. And so shée held hir peace.

The eleuenth question, proposed by a Gentlewoman named Grace.

There folowed after him a gẽtlewoman of cheere very milde, that was named Grace, & assuredly ẏ name was cõsonant to

to hir nature, who with an humble and modest voyce began these wordes: It is come vnto my turne, O most vertuous queéne, to propound this my question, ỹ which to the end the time (that now approcheth vnto our last feasting, may be swéetned with the new beginning thereof) be onely spent in talke, I shal briefly propound that which willingly (and if it were lawful for me) I would passe ouer, yet not to pretermit the limits of your obedience, neither the order of the rest, I shall propound this: Whether is it gret delight to the louer to séé his loue present, or not séeing hir, to thinke amorously on hir? My gratious grace sayde the queéne) we beléeue ỹ much more delight is taken in thinking than in beholding, because in thinking on the thing loued, all the sensitiue spirits do then graciously féele a maruellous ioy, and as it were do content their inflamed desires with ỹ delight onely of the thought. But this happeneth not in the beholding, because that onely the visible spirit féeleth ioy, & the others are kindled with such a desire that they are not able to indure, and

Whether is greter pleasure to alouer to see the present, or to thynke on the absent.

The iudgements of ye quœne.

ſo remayne vanquiſhed: and that viſible ſpirit ſomtyme taketh ſo great pleſure, that of force he is conſtrayned to wythdraw hymſelfe backe, remaynyng vile & altogither vanquyſhed. Thē do wé gather hereof, that greater delyght is to think than to behold. That thing which is loued, anſwered the Gentlewoman, how much the more it is ſéene, ſo much the more it delighteth: and therefore I beléue, that greater delight bringeth the beholding than doth the thinkyng, becauſe euery beauty at the firſt, pleaſeth through the ſight therof: & ſo after through ẏ continuall ſight, ſuch pleſure is confirmed in ẏ mind, as therof is ingēdred loue, & thoſe pleſures that ſpring from him. No beauty is ſo much loued, neyther for any other occaſion than to pleaſe the eyes, & to content the ſame: Then in ſéyng they are contented, & in thynkyng to ſée, the deſire increaſeth: ſo that more delight féeleth hé that is contented, than doth he that deſireth to content hymſelfe. Wé may ſée and knowe by Laodomia, howe much more the preſent ſight than the abſent thought doth

Laodom'a and Protheſilaus.

doth delite, bicause wé are to thynk that hir Protheſilaus neuer departed frō hir thought, neyther yet was ſhe euer ſéene diſpoſed to other than to melancolie, refuſing to decke & apparell hyr ſelfe with hir coſtly garments: The whych thing in ſéeyng hym neuer hapned: For what tyme ſhe abode in hys preſence, ſhe was mery, gracious, and alwayes ioyfull, and trimly attired. What more manifeſt teſtimony will wée haue than this, that the gladneſſe is no greater of the ſight than of the thought: Becauſe that through ỹ exterior dooings, that may be comprehended, whych in the heart is hidden: The quéene then thus made anſwere: Thoſe thyngs, both delightful and noyſome, that approch moſt néere vnto the mynde, bryng more annoy, and more ioy, than do thoſe farre off from the ſame. And who doubteth, but that the thought abideth in the mind, & that the mynde is not from the eye: although through the particular vertue of the mynde they haue their ſight, and that it is conuenient for them by ſundry meanes to render their proportiōs to the

The quœns ſolution to ỹ xi queſtiō, defyning that the thought is to be preferred before the looke.

animate vnderſtanding. Hauing thē in the mind a ſweete thought of the loued, in that act which the thought bringeth, in that together wyth the thyng loued, it ſeemes the louer to be. Then he ſeeth the ſame wyth thoſe eyes, to whome nothyng, no not of a long diſtance may be hidden. Then he ſpeaks with hir whom he loueth, and peraduenture wyth piteous ſtile telleth the annoys ſuſtained for hir ſake. Thē is it lawful for hym without feare to embrace her. Then doth hee according to hys deſire maruelous glad hymſelfe wyth her. Thē doth he hold hir wholy at his pleaſure, the whych in beholdyng happeneth not, bicauſe that ſight onely at firſt taketh pleaſure wythout paſſing further. And as we ſay, loue is timorous and fearfull, and in beholding doth make the heart tremble in ſuch ſort as it leaueth neyther thought nor ſpirit in hys place. For many wyth the longbeholding of their ladies, loſe thoſe theyr natural forces, and remayne vanquiſhed: and many not beyng able to moue ſtand lyke poſts, other ſome, in tanglyng and tranerſing theyr legs, fall

The effects of fond amorous lookes.

to

to the ground. Others thereby loſe their ſpæch: & by ſight we know many other lyke thyngs to haue hapned, the whych al ſhould haue bæne very acceptable to them, to whome (as we haue ſayd) they haue hapned, if they had not happened at all: how then bryngeth that thyng delight, that ſhall willingly be fled? Wæ confeſſe, that it were poſſible to beholde wythout feare, it ſhoulde be a great delight. But yet little or nothyng wythout the thought, the whych wythout the bodily ſight pleaſeth very much. And that that wherof we may haue ſpoken come to paſſe through the thought, it is manifeſt, that, yea, & much more. For we dow find that men wyth thought haue paſſed the heuens, & taſted of the eternal peace. Then more delighteth the thought than the ſight. And if yæ ſay that Laodomia was melancholy wyth thynkyng, we dow not deny it, but yet it was rather a dolorous than an amorous thought, that did trouble her: Shæ (as it were) a diuiner to hyr owne harme, always doubted the death of Protheſilaus, and ſtill was thynkyng theron, contrary to thoſe

thoughts whereof we reaſon, which tho-row that doubt could not enter into hir, but rather ſorowing through this occaſion as reaſon was, ſhe ſhewed a troble-ſome and heauie lwke.

The twelfe queſtion, propoſed by Parmenio.

PArmenio ſate next vnto this gentlewoman, and without attending further, as ỹ quæn had left, thus beganne: Moſt mightie quæne, I was of long tyme companion with a yong Gentleman to whome that hapned which I intend to ſhew. He as much as any man coulde loue a woman, loued a faire yong gen-tlewoman of our citie, gracious, gen-tle, and verie rich, both of wealth and parents, and ſhé eke loued him for ought that I (to whome his loue was diſcouered) coulde vnderſtand. This gentleman then louing hir in moſt ſecret ſort, fearing that if it ſhould be bewraid, that he ſhould no ways be able to ſpeake vnto

vnto hir: to the end therefore ẏ he might diſcouer his intent, and be certified like wiſe of hirs, he truſted no one that ſhuld attempt to ſpeak of this matter: yet his deſire inforcing him, he purpoſed ſith ẏ he could not bewray himſelfe vnto hir, to make hir vnderſtand by ſome other, that which he ſuffered for hir ſake. And bethinking him many dayes, by whom hée might moſt cloſely ſignifie vnto hir that his intent, he ſawe one day a pore olde woman, wrinkled out of an orange tawnie colour, ſo diſpiteſull to beholde, as none the like, the which being entred the houſe of the young woman to aſke her almes, followed forth of the dore, and many tymes after in like ſort, and for like occaſion he ſaw hir returne thither. In this woman his heart gaue hym to repoſe his whole truſt, imagining that hée ſhould neuer be had in ſuſpicion, and that ſhe might fullie bring his deſire to effect: therfore calling hir to him, he promiſed hir great gifts, if ſhée would helpe him in that which he ſhould demand of hir: She ſware to do hir indeuour, to whom this gentleman then

diſcouered hys mynd. The old woman departed, and after a while hauyng certified the young woman of the loue that my cõpanion bare hir, and him likewiſe how that ſhæ aboue all other thyngs of ꝑ worꝛld did loue hym, ſhæ deuiſed howe thys yong man ſhould be ſecretly one euening wyth the deſired woman, and ſo he going beforꝛe hir, as ſhe had appointed, ſhæ guyded hym to this yoũg Gentlewomans houſe, wherin he was no ſoner entred, thã through hys miſſoꝛtune, the yoũg woman, the olde, and he, were all thꝛee found, and taken togithers, by ꝑ bꝛethꝛen of the woman, and compelled to tell the truth of that they made there, who confeſſed the whole matter as it was. Theſe bꝛethꝛen, foꝛ that they were the friendes of this Gentleman, and knowing that he as yet had attained nothing that might redoũd to their ſhame, woulde not doe hym any harme as they might haue done, but laughing ſaid to him in this ſoꝛt: Thou art now in our hands, and haſt ſought to diſhonoꝛ vs, & foꝛ that wee may puniſh thee, if we will, of theſe two waies ſæ that thou take the one,

A gentleman, a gentlewoman, and an old woman were take by the bꝛethꝛen of ꝑ gentle woman.

The gentleman cõdemned to lye wyth the yong

one, eyther that thou wilt wée take thy life from thée, oꝛ elſe that thou lye with thys old woman, & this our ſiſter, either of them one yeare, ſwearing faythfully, that if thou ſhalt take vppon thée to lye wyth either of them a yere, and the firſt yeare wyth ỹ yong woman, that as many times as thou ſhalt kis oꝛ haue to do with hir, as many times ſhalt thou kiſſe and haue to do wyth the old woman the ſecond yeare. And if thou ſhalt take the firſt yeare the old woman, loke howe many tymes thou ſhalt kiſſe and touch hir, ſo many times likewiſe, and neither moꝛe noꝛ leſſe ſhalt thou dó the like to the yong woman the ſecond yeare. The yongman liſtening to the ſentence, and deſirous to liue, ſayd, that he would lye wyth theſe two two yeares. It was granted him. But he remayned in dout wyth which of thē he ſhould firſt begin, eyther wyth the yong, oꝛ with the olde. Whether of them would you giue counſell, he ſhould firſt, foꝛ his moſt conſolation begin wythall? The quéne, and likewiſe the whole company ſomewhat ſmiled at this tale, and after, ſhée thus

old womā eyther of them a yeare.

The quæne decideth the xii queſtiō.

made answere: According to our inge-
mēt, the yong gentleman ought rather
to take the faire yong woman, than the
foule old, because no present good turne
ought to be left for the future, neither ỹ
euil to be takē for ỹ futnre good, bicause
we know ỹ we are vncertaine of things
to come: & in doyng the contrary here-
of many haue already sorrowed too late,
and if any haue praysed him selfe here-
in, not duty, but fortune hath therin hol-
pen him. Let the faire therefore be first
taken. Ye make me greatly to maruell
(said Parmenio) seeing ỹ ỹ present good
ought not to be left for ỹ future, to what
end then is it conuenient for vs wyth a
valiant mind to follow & beare worldlie
troubles, whereas we may flee them, if
it were not through the future eternall
kingdoms promised to vs throgh hope?
It is a maruellous thing that such a
shocke of people as are in the worlde, all
moyling, to the end at one time to taste
of rest, and being able to rest before
trouble, should remayne so long whyle
in such an error, as trouble after rest
were better than before. It is a thyng

The contrary opinion of Parmenio

very

very iuſt (as it ſæmeth vnto mæ) after troubles to ſæke reſt, but to deſire to reſt wythout trouble in my iudgement ought not to be, neyther can it bring delight. Who then will giue counſell to any, that he lie firſt wyth a faire gentlewoman one yeare, the whych is the onely reſt and ioy of him that muſt lie wyth her, in ſhewing him after that there muſt follow ſo great annoy and vnpleaſant life, as hé muſt in euerie act, wherein hé abode with the young woman, haue to do as long wyth a lothſome olde woman? Nothyng is ſo noyſome to a delightfull life, as to remember, that after death we ſhall be found ſpotted. This death returning to our memory as enimy cõtrary to our being, doth diſturb vs of al gwdnes & pleaſure: and whilſt this is remembred, there can neuer be ioy taſted in worldely things. Likewiſe no delight can be had with the yong woman that is not troubled or deſtroyed in thinking & remembring that it behoueth him to do as much wyth a moſt vile old womã, who ſhal always be remayning before the eyes of his mind.

The

The time that flieth wyth an ineſtimable wing, ſhall ſéme vnto him to ouerfly leſnyng ech day a great quantity of the due houres: and this mirth is not taſted, whereas infallible future ſorrow is taried for. Wherfore I would iudge that the contrary were better counſell, that is, that all troble, wherof gracious reſt is hoped for, is more delitefull thã the delight whẽrof annoy is tarved for. The colde waters ſémed warme, and the dredfull tyme of the darke nyght ſémed cléere and ſound day, and turmoils reſt to Leander, at what time he wẽt to Hero, ſwimming wyth the force of his armes, through the ſalt ſurges betwéen Seſto and Abido, for the delight that he conceyued to haue of hir tarveng hys cõmyng. God forbid then, that a mã ſhold couet reſt before trauell, or reward before the doyng hys ſeruice, or delight, before he hath taſted tribulation: for as much as if that way (as wé haue alredy ſayd) ſhold be taken, the future annoy ſhold ſo much hinder the preſent ioy, ẏ not ioy, but rather annoy it might be ſayd. What delight could the delicate

meats,

meats, and inſtruments ſounded wyth cunning hand, & the other maruellous ioys made to Dionyſius, ꝑ tyrant bying when as he ſaw a ſharpe poynted ſworꝺ hang by a fine thꝛéꝺe ouer hys heaꝺ: Let then ſoꝛowful occaſions be firſt fled, that afterwards wyth pleſure, and that wythout ſuſpicion, gracious delights may be followed. The quéne made him anſwer ſayeng: You anſwere in part as though we did reaſon of eternall ioyes, foꝛ the purchaſing whereof, there is no doubt but that all troubles ought to be taken in hand, and all woꝛlꝺly wealth and delight to be left apart: but at this inſtant we ꝺo not ſpeake of them, but ꝺo moue a queſtion of woꝛlꝺly delights, and of woꝛlꝺly annoys. Where vnto we anſwere as we ſayꝺ beꝼoꝛe, that euery woꝛlꝺly delight, that is followed wyth woꝛlꝺly annoy, ought rather to be take, than the woꝛlꝺly annoy that tarrieth woꝛlꝺlie delight: bicauſe who that hath time, and tarieth time, loſeth time. Foꝛtune granteth hir gꝺoneſſe wyth ſunꝺꝛy mutatiõs, the whych is rather to be taken when as ſhe giueth, than to moile

Dionyſius.

The quœns ſolution of ꝯ xij queſtiõ, ꝺefining ꝯ the yong is to be lien wyth beꝼoꝛe the olꝺ

to

to the ende after turmoyles to get the ſame. If her wheele ſtod ſirme and ſtable, vntil that a man had toyled ſo much as he ſhould néd to toile no moze, we would then ſay, that it were to be granted to take paynes firſt: but who is certayne that after the euil, may not folow the wozſe, as well as the better that is taryed foz? The tymes togyther wyth wozldly things are al tranſitozy, & therfoze in takyng the old woman, befoze the yeare complete, the which ſhall neuer ſéme to waxe leſſe, the yong woman may die, and her bzethzen repent them of this they haue don, either els ſhe may be giuen to ſome other, oz peraduenture ſtolne away, ſo that after one euill, there ſhall folow a wozſe to the taker. But cõtrariwiſe, if the yong man ſhall be taken, the taker ſhall thereby haue his deſire ſo long tyme of hym deſired, neither ſhall there after followe that annoy of thought that you ſay muſt follow thereby, bicauſe that we muſt die infallible, but to lie wyth an old woman is a hap able enough wyth many remedyes to be of a wyſe man auoyded, and wozldlie

things are to be takē of the discrēt with this condiciō, that ech one whilst he holdeth and inioyeth them, he dispose himselfe with a liberall mynd, whē he shalbe required to restore or leaue them. Who that busieth hymselfe to the end to rest, bryngs a manyfest example, that without that he cannot haue rest: & since hée therefore taketh troubles to the ende to haue rest, how much more is it to be presumed, ẏ if rest were as readie as trouble, but that he would sooner take that thā this? Neither is it to be thought that Leander, if he had bene able to haue had Hero wythout passing the tempestuous arme of ẏ sea, wherein after he perished wold not rather haue taken hir, thā haue swom the same. It is conuenient to take fortunes happes what time she gyueth them. For no gift is so small, that is not better than a promised greater. And as for future things, let remedies be taken, and the present gouerned according to theyr qualities. It is a natural thing to desire rather the good than the euil, whē as equally they concurre, and who that doth the contrary followeth not natu-

A small gift in hād is better than a promised greter.

rall

rall reason, but hys owne folie. We cõfes, that after trobles quietnes is moze gracious and better known than befoze, but yet not that it is rather to be taken than the other. It is possible foz wise men and fooles to vse the councels bothe of fooles and wisemen accozding to their liking: but foz all that the infallible veritie is not altered, the which doth giue vs leaue to sée that rather the faire yong woman than the lothsome olde is to be taken of him, to whome was made suche a choise.

The thirteenth question, proposed by Massaline.

MAssaline the which sate on the right hand of the quæne, and next to Parmenio, performing the circle, sayde in thys wise: It is méete that I lastly dow pzopound my question: And therefoze to the end that I may make the pleasaunt tolde tales, and the befoze pzopounded

ques-

Questions to seme more swete, I shall tell yon a short tale worth the hearing, wherin there falleth a Question very proper to make an ende w̄ all. I have heeretofore hard say that there was in this our Citie a Gentlemā, who was very rich, that had to wife á excéding faire yonng Gētlewomā, whom he loued above all worldly things. This gē tle woman was iutierly beloued of a Knight of ỹ same Citie, bnt sheeloued him not at all, nether cared for him, by occasion wherof, ỹ Knight was neuer able to get from hir, eiher good words or curteons conuteuance: and whil he thus lined comfortlesse of such loue, it happened that he was called to ỹ rigi- ment of a Citie not fare distante from this of ours: And accordingly he wēt thither, haniug houorably gouerned ỹ same all ỹ time of his abode ther: dn- ring the which it happened, that there cam a messanger vnto him, who after other news thns said: Sir yh shall vn derstaud, that ỹ Gentlewomau of our Citie, whom yon so stirly loued aboue all others, this morning laboring with

A gentle Woman was loued of a Knight.

The Knight aduertised of the death of hir whom he loued.

great grife to be deliuered of child died, not being deliuered, and was in my presence, of hir parents honorably buried. The Knight not without great sorrow, gaue eare to this tale, and with a strong heart endured the telling thereof, without shewing any alteration of countenance at all, and to himself thus said: Ha wretched death, curled bée thy power, thou hast depryued me of hir, whom I loued aboue all others, and whom I desired more to serue, although I knew hir crueller to me, than any other worldlie wight. But sith it is thus come to passe that which loue in hir life time would not vouchsafe to graunt me, now that she is dead, he can not deny mee: That assuredly if I should die therfore, I will now kisse the face of hir béing dead, that liuing I loued so well. And so staying vpon this determination, he taryed vntill it was night, and then tooke one of his seruantes, whome he best trusted with him, and trauayled the dreadfull darke wayes, till at the last he came to the citie: And being entred the same, he went streight to the sepulture, wherin the

The Knight seeketh his loued gentlewoman in hir graue.

the gentlewoman was buried: and after he had comforted his seruaunt, that he without anie feare shoulde attende him there, he opened the same, & went there into, whereas lamenting with a pitteous plaint, he kissed the gentlewoman, and toke hir in his armes, and not satisfied ther with, he began to fele hir here and there, and to put his hand into hir frozen brest among the colde dugs. But afterwards (being be come more bolde than was mete) to seke out vnder the rich attire which she had on, ỳ secrete parts of the body, going & feling with a fearefal hand hither and thither, till at the last he spyed the same vpon hir stomacke, whereas with a feble motion he felt the weak pulses somewhat to moue. He then became very fearefull, but yet loue made hym bold, and therefore trying further with a more assured hede, he knew that she was not dead: and first of all with a swete mutation he drew hir out of that place, and after wrapping hir in a great mantell (leauing the sepulture open) he and his seruant caried hir secretly to his mothers house, whereas he contiu-

the knight caryeth his Lady to his mothers houſe

red his ſayd Mother, thorow the power of the God, that ſhée, neyther this, nor any thiug elſe ſhould manifeſt to any perſon liuiug. He cauſed great fires to be made, to the eude to comfort the colde membres, wherunto the loſt forces did not thereby, returne in due ſort: by occaſion whereof, as one peraduenture diſcret in ſuche a caſe, willed a ſolemne hot houſe to beprepared, wherin he cauſed firſt to be ſtrowed many bertuous herbes, and after placed the Gentlewoman therin, caoſiug hir as it was méete faze oue in that plight, to be tenderly loked vuto. In the which hothouſe, after ſhé had for a time made hir abode there, the blond coagulate about the heart, began thorow the receyned heate to diſperſe by the cold vaius, & the ſpirites halfe dead began to returne to their places: wherupon the Gentlewoman (no ſooner féeling the ſame) begā to cal to hir mother, & after to aſke wher ſhé was: to whome the Knight in ſtead of hir mother made anſwer, ẏ ſhe was in a very good place, and that ſhée ſhould comfort hir ſelf: ſhé abiding in this ſort, calliug vpon the

woman

womã Lncina for help, was as it pleſed the Gods (aboue all expectation) deliuered of a faire ſonne, & therewith of great tronble and perill: where of remauuing aſſonrdenced, and being ioyful of hir new born childe, there were ont of haud prouided nonrſes, bothe for the charge of hir, as alſo of hir ſoune. The Geutlewomau now after al theſe heanie troubles, returned to hir perfecte buderſtanding, and the new ſonne was alſo borne to the world, before ſhe ſawe either the Knight that thus loued hir, or his mother who was preſt to doe hir ſcrupce, neither did ſhe ſee any one of hir parents or kinſfolkes abont hir, for to looke vnto hir: whereupou beiug come into a cogitable admiration as it were all amazed, ſayd: Where am I? what a wonder is this? Who hath brought me hyther, wheras I was uener before To whome the Knight anſwered: Geutlewomau, marnell not, comfort ponr ſelf, for that which pon ſee, hath beue the pleaſnre of the Gods, aud I ſhall tell pon how: aud ſo declariug from the begiuuing to the ende all that which was happened hir,

Lucyna, the goddeſſe to chyld bearyng.

The Gentlewoman abydynge with the Knyght. was deliuered of chylde.

The Knyght declareth to the gentlewomau how ſhe was brought vnto his houſe.

concluded, that throughe him, shée and hir son were alyue: By occasion whereof they were alwayes bounden to be at his pleasure. The Gentlewoman perceiuing this to be true, knowing assuredly that shée could not by any other meanes, but onely by this which he shewed hir, bée come to the handes of the knight first of all with a deuoute voyce, rendred thanks to the immortall Gods, and after to him, offering hir self to be alwayes at his pleasure and seruice. Then sayde the knight: Gentlewomã since you knowe your selfe to bée beholding vnto me, I will that in guerdon of my wel doing, ye comforte your selfe here in this place, vntill I returne from mine office, whereunto it is now so long since that I was chosen, as the date hereof is almost at an end. Besides ye shall promisse mé faithfully, neuer to bewray your selfe without my licence, either to your husband, or any other person. To whome the Gentlewoman answered, that shée was vnable to denye him either this, or any other request, and that assuredly shée would comfort hir selfe: and so by

oth made vnto him, shée affirmed neuer to cause hir selfe be knowen without his pleasure. The knight seeing the Gentlewoman out of all peril to receiue comfort, after he had abode two dayes in hir seruice, recommended hir and hir childe to his mothers charge, and so departed, returning to the gouernment of his sayd office, the whiche after a little whyle hée honorably ended, and returned home to hys owne house and possessions: where as of the Gentlewoman, he was graciously receyued. Certayne days after his return, he caused to be prepared a great banquet, wherevnto he inuited the husbande of hys Gentlewoman, whom he loued, hir brethren, and many others of hir frendes and his: and the bydden guestes béeing sette downe at the table, the Gentlewoman according to the pleasure of the knight, came apparelled in those garments, and decked with that crowne, ring, and other precious ornaments (as the vse was then) wherwith she was buried. And by the commaundement of the Knight placed hir selfe on the one side by hir husband, & on

The knyght biddeth the husband of the gentlewoman to a banquet.

the other side by himselfe, where as she sedde that morning, without speaking any worde at all. This Gentlewoman was oftentimes beheldе of hir husband, and hir attire ann ornaments also: and as it seemed vnto him, hee knewe hir to bee his wife, and those to bee the garmentes wherein shee was buryed: her yet for ehat he thought he had buried her dead into hir sepultur, and not beliuing that shee was rysen agayne, durste not once geue hir a worde, doutting least shee had bene some other that did resemble his wife, imagining that it were more easie to finde one woman, in attire and ornamentes lyke to an other, than to raise by a dead body. But yet for all this, he tourned many times towardes the Knight, and asked him who shee was. To whome the knight answered: Aske of hir, whome shee is, for I can not tell, out of so vnpleasant a place I haue brought hir. Then the husband asked the wife who shee was, to whome shee answered: I was brought by this Knight by vnknowne wayes unto this place, to that gracious life that is of enery one desired

At

At theſe woꝛdꝭ there wanted no admi-
ration in the huſ baude, but rather the
ſame increaſed, and ſo they remapned
butill the banket was eaded. Then the
knight ledde the hnſ bande of this gentle-
woman into a chamber, and with him
the Gentlewoman, aud the other like-
wiſe that bauketted with them, where
as they found the Gentlewomans fayꝛe
and gracious ſenne in the nourſes ar-
mes, whome the knighte deliuered in to
the fathers handes, ſayng: This is thy
ſonne, and gining him the right bande of
his wife, ſayde: this is thy tey wife, and
mother of this childe: ſhewing to him
and to the reſt, how it happened that ſhe
was bꝛonght thithꝛ. They all after gret
wonder, made greatioy, and chiefly the
hnſ bande of his wife, and the wife with
hꝛ huſ bande, of their ſonne. Aud ſo both
two thanking the knight, retourned me-
rily home to their houſe, many days af-
ter making marnelous ioy. this knight
entreated this gentlewoman with that
teuderneſſe and that pure fayth, as if ſhe
had bene his ſiſter, and thereforꝛe it is
doubted which of theſe two was the

the knight reſtoꝛeth the gentle-woman to hir huſbād.

The question is whether ye loyalty of the knight, or the ioy of the husband was the greater

greater: either the loialtie of the knight, or the ioy of the husband, that had now gotten againe his lost wife, whome he reputed as dead. I pray you to say your opinion, and what you would iudge hereof? Most great (as we beleeue) answered the queene) was the ioy of the agayne gotten wife, and of hir childe: and likewise noble and verie great was the loialtie of the knight. But for that it is a naturall thing to be glad of the getting againe of things lost (neither could it otherwise be bicause it would any other) and specially in the getting againe of a thing before so gretly loued, with a child, whereof there could not be made so great ioy as was conuenient. We do not repute it to be so great a matter as to do that whereunto a man of his proper vertue is constrained to do, the which in being loiall commeth to passe, bicause the being and not being loiall is a thing possible. We say then that from whome procéedeth the being loyall in a thing so greatly loued, that he doth a most great and noble thing in kéeping loyaltie, & that in a far greater quantity

The queenes iudgement

loyaltie

loyaltie doth increaſe in him, than doth ioy in the other, and thus we iudge. Truly ſaid Maſſaline: Moſt renoumed quæn I beléeue it be as you ſay: but yet it ſéemeth vnto me a great matter to thinke, that with ſo great ioy as was in him that had gotten againe his wife, there could be made compariſon of greatneſſe in an other thing: foraſmuch as greater griefe is not ſuppoſed, than when as through death a thing loued is loſt. Further, if the kuight were faythfull, as is alreadie ſayd, he did therin but his duty, becauſe we are all bounden vnto the working of vertue: and he that doth that, wherevnto he is of dutie bounden, doth but well, but yet it is not to be reputed for ſo great a matter. Therfore I imagine, that there may be iudged greater ioy than loyaltie. You with your words do contrary your ſelfe (ſayd the quéene) becauſe man ought aſwell to reioice in the goodnes of God in taking him away as through the working of vertue: but if the one could be in the one caſe, as ſorowful as the other could be in the other caſe

The contrary opinion of Maſſaline.

The queens ſolution vpon the laſt queſtion.

case disloyall, it might be consented to
your indgement. To follow the laws of
nature. which can not be fled, is no great
matter, but to obey the positiue laws, is
a vertue of the minde, and the vertues
of the minde both for greatnesse as for
euery other respecte are to be prefered
before bodily works. And if vertuous
works (making due recompence) do
surmount in greatnes euery other work-
ing, it may be sayd, that the hauing ben
loyall. dureth always in beeing Joy may
be turned into sodayn sorow, either elle
in a shorte space of time become litle or
nothing, losing ỹ thing thorow the wch it
is become mery. And therfore let it be
sayde of him, that vprightly will iudge,
the knight to haue beene more loyall,
than the other mery. Not one ther was
that followed Masseline, that had any
thing more to say, for that they all had
now propouuded their Questions. The
Sunne now in setting, left the place re-
plete w̃ A temperate ayre. By reasonn
Whereof, Fiametta, Most Renereute
quẽnne of this amorous people, raised
hir

hir one foot, and thus sayd: Gentlman & Gentelwoman, your questions are finished: Wherevnto (the Gods be thãked We haue accordiug to our small knowledge, made answere, following rather pleasaunt reasoning, than matter of cõtention. And We know, that muchmor might haue bẽn answered vnto the same: yea and in farre better sorte than We haue done: But yet that wch We haue sayd may suffiz to our pastim: and for the rest, let it remayne to the Philosophrs of Athens. We se Phepns now not to behold vs with a straight aspect, we fele the ayre refreshed, and knowe this Feast, which we at our comming hither left through the excelliue heat, to be agayne begonne by our companions. And therfor it semeth vs good, that We retirn, the same: and this beeing sayde, she toke vp hir dilicate hand, the laurell crounne from hir heade, and in the place Where she sat, she laide it downe, saing: I leaue here the crowne of my honour and ponrs, vntill that We shall restorne hiter to the like Reasoning.

And

And hauing thus sayd, thée toke Philocopo by the hand, that now with the rest was risen, and so returned with them al to their feast. Thence was heard of all sides the pleasant instruments, and the aire resoundyng of amorous songs, no part of the garden was without banqueting: wherein they all abode merily all that day euen to the last houre: but night being come vpon them, and the starres shewing forth their light, it séemed good to the lady, and to them al, to depart, and to returne to the citie, wherin being entred Philocopo taking his leaue, thus sayd vnto hir: Most noble Fiametta, if the gods should euer grant me, that I were mine owne, as I am an others, without doubt I should be presently yours, but bicause mine owne I am not, I can not giue my selfe to an other: howbeit forsomuch as the miserable heart could receiue strange fire, so much the more it féeleth thorough your inestimable worthinesse to be kindled, and shall féele alwayes, and incessantly with more effect shall desire neuer to be forget-

forgetfull of your worthines. She thanked philocopo greatly of his curteſie at his departure, adding that it would pleaſe the gods quickely to bring a gracious peace to his deſire.

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FINIS.

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1587.

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